THE POPES deadly Wound:

Tending to resolue all men, in the chiefe and principall points now in controversie betweene the Papists and Vs.

Written by T. C. and published by Doctor Burges, pastor of *Sutton Coldfield* in Warwickshire.

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POPE'S

Dead Volunteers.

Tending to reduce all

To the Christian Reader.

HE that undertakes to commend another mans writings unto the view and reading of men, adventures his owne reputation therein, as Merchants doe their stocke in other mens ships. And there bee two sortes of men, that doe and may

adventure more boldly then others, either goods or credit: first, such as have so much to spare, as that the losse of their Adventure will not pinch them; or such as have so little to adventure, as no losse can hurt them much: Yet is there a middle sort that doe adventure in hope of good returnes.

I take my selfe a man not utterly desperate, yet of poore estate, knowing nothing in my selfe that might procure respect unto any mans writings

tings; unlesse perhaps my acquaintance with many men of sundry places, the purchase of my troublesome pilgrimage, or the loving favour which God of his goodnesse hath given mee with many, far beyond my worth. But if I had more reputation in the Church of God and my country then ever I shall have, I would not feare to adventure all mine owne praises in the praise of this little Booke, and the Author thereof.

The Author thereof, Master *Thomas Clark*, one

of my parishioners in *Sutton-Coldfield*, I know to be a man of much gravity, piety, and honesty, and for one of his sort to bee admired for his unwearied paines in reading such Authors as he could, gathering out of them the pith of their discourses or disputes, and labouring to improve all, not onely to the setling of his owne judgement, but also to the staying and satisfying of others popishly inclined, by conference or by writing: wherein also his successe hath exceeded

the

the harueſt of many other men, better languaged and more learned then he.

Touching this his booke it is true that onely the moulding of the Arguments againſt Popery is his owne, fitter perhaps for the vulgar ſort, then more exquiſite pieces. The matter it ſelfe is to be found in the writings of our learned countrimen, diſperſed in large or many bookes, whereof ſome are not ſo eaſie to be had: But here is compiled and compacted together

gether in this popular forme, and in a stile (so farre as I can iudge) neither curious nor dissolute, but well becomming the man and the matter.

The end and ayme of this good man, I perswade my selfe to be honest and holy, not applause of men nor gaine of mony, but a true desire to informe his countrymen that cannot or will not heare often or reade much in the knowledge of the truth, which detayning or reclayming them from Po-

pery,

pery, or confirming them in true religion established in our Land, might yeeld them better Christians, better Subiects, better Neighbours.

Many have long called for this booke upon sight of some part of it, or report of others; these I suppose will gladly reade it: such as never heard of it, or of the man, may please to make a tryall, whether or no they may finde in it, that which may refresh the memory of the learned and diligent men in much brevity, or bring light

light unto the ignorant with as much perspicuity, which is, I confesse my opinion of the Booke.

God quicken up our hearts to more zeale for the Gospell, and against popery; the zeale whereof in our adversaries should provoke us to more zeale, or will condemne us though it helpe not them; God also blesse this good old Man that hath spent himselfe for common good, and blesse all meanes that may any way advance the Kingdome of our Lord Iesus,

whether

whether the scepter of government, the sword of Warre, the preaching of the Gospell, or Pen or Print of well advised and well-affected persons. Farewell.

Thine to serve thee in the Lord, *Iohn Burges*, Pastor of *Sutton Coldfield*, in Warwickshire.

The heads of the Chapters of this Booke.

Chap. 1. *No reconciliation betwixt Protestants and Papists.*

Chap. 2. *The Pope Antichrist; That great Antichrist prophesied of by the Prophet* Daniel, *and by Christ and his Apostles.*

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The

THE Popes deadly wound, tending to resolve all men in the chiefe and principall Points now in controversie between the Papists and Vs.

CHAP. I.

This Chapter tendeth to resolve all men, that notwithstanding both Protestants *and* Papists *professe but one God, one faith, one Baptisme, and one Lord Iesus Christ, that yet there is so great a difference in the manner of their profession, that it is not possible that they should be combined and conioyned together to make one and the same true Church of Christ.*

IT hath been imagined (Christian Reader) that forasmuch as the *Papists* and wee professe one and the same God, &c. there might well

well bee an union betweene us and them, to make one and the ſame Vniverſall Church : but I truſt through the helpe of Gods ſpirit, it ſhall bee made manifeſt to the whole Church of God, that it is no more poſſible, then by mixing with the purity of the Goſpell, the *Abomination of deſolation*, (by which Saint *Hierome* ſaith, [a] *We may underſtand all manner of perverſe and falſe doctrine,*) there can bee made one and the ſame true Chriſtian Religion. True it is, that many notable Hereticks of former times, have profeſſed one and the ſame God with the Church; and as Saint *Chryſoſtome* ſaith,* *Had gotten the notes and marks of the true Church, to wit* (ſaith hee) *Churches, the Scriptures of God, Biſhops, and other orders of Clarkes and likewiſe Baptiſme, and the Sacrament of Thankſgiving : and to conclude, Chriſt himſelfe* : but yet (as he ſheweth) that the true Church of Chriſt, would not admit them into

[a] *Hierome* in his book upon the 24. of Saint Matthew.

* *Chryſoſt.* of the work upon Mat.

into the fellowship thereof, nor take them for true members of the same: The reason was, for that with their profession, they mingled such erroneous opinions of God, as made him no God, according to that which Saint *Hilary* saith, [b] *To devise fancies of God, is as horrible as to say, there is no God.*

b Hil. in ps. 1

2 For we beleeve and professe but one divine God, according to *Deuter.* 4. 35. and one mediator betweene God and man, *Even the man Christ Iesus*; according to Saint *Paul*, 1 *Tim.* 2. 5. The Papists professe that the Lord he is God, but not God onely; and that Christ is mediator, but neither wholly nor onely, as this first chapter shall plainely demonstrate from their owne Doctors; for one writeth thus, [c] *The Pope hath the place upon earth, not of a pure man, but of a true God.* The Bishop of *Æix* saith. [d] *Our holy father the Pope, is an undoubted and true God on earth.* In their *Extravagants*, he

c Pel. in cap. ego N. de iureiur.

d contr: Basset. vt Hist. Gallica.

is

is termed,[e] *Our Lord God the Pope* besides their *Councell of Trident* [f] *decreed him to be God.* In the Councell of *Laterane*, one saluted the Pope with this title; [g] *Thou art another God on earth*; which the Pope accepted as his due: even as *Pope Nicholas* seeking authority whereby hee might claime that dignity, found these words treasured up in the Popes *Library*: [*] *It is well knowne that the Pope, of the godly Prince Constantine, was caled God.* To which words *Augustine Steuche* (the keeper of the Popes library) added,[h] *Dost thou not heare that the highest Bishop was called of Constantine, God, and that he was taken for God, and worshipped as God with divine honour?* Whereby it plainely appeareth, that this title is not given him of flatterers, against his will; neither fell it out of their fingers, rashly, or by chance, but with good consideration: and therefore they ascribe also unto him the great power

e *Extra comment. in glossa.*
f *Trident. in sexto de lect.*
g *Latr. sess. 4.*
* *Nicholas Dist. 96. satis evidenter.*
h *Steuche libr. Donat. Constant. pag. 141.*

power and authority, not of a terrestriall God, but even of a celestiall, and that in foure respects.

3 First, in granting to him as large command as to God himselfe; for thus they write, [i] *Sinne excepted, the Pope in a manner may doe all that God may doe.* Againe, [k] *In the Pope there is all manner of power above all power, as well of heaven as of earth.* Also [l] *The Pope hath power over the Angels both good and bad.* And [m] *The Pope hath power to command the Angels, and hath power over the dead.* Againe, [n] *The Pope is all and above all.* Furthermore, [o] *It is sacriledge to doubt of the Popes power,* [t] *for he is the cause of causes, therefore we must make no question about his power, seeing there is no cause of the first cause.* Lastly, [p] *The Pope hath so great power both in purgatory and also in hell, that hee may deliver by his indulgences, and place in the heaven and habitation of the blessed, as many soules as he*

i *Extravag. De transl. Episcopi Quinto Hostin.*
k *Counsel. Lat Leo. 10*
l *Extravag. de constitu. lib. Statuta.*
m *Agrippa de vanitat. Scient.*
n *Baldus in li. Barbarius, de offi cio prætoris*
o *L. Sacrilegii. c. de crim sacril. ind. c. Ecclesia. ut tit. pend.*
p *In Bull. Clem. 6. & in Ant. Flo.*

he will. So that in his power of commanding, hee is made equall with God as if he might be bold to say with our Saviour, *Matth.* 28. *All power is given to me in heaven and in earth.*

4 Secondly, they match him with God, in giving him priviledge and exemption from all censure, saying, [q] *The Pope cannot at all be eyther bound or loosed by the Secular power, who as appeareth evidently, was called of the most godly Prince Constantine, God, seeing it is manifest God cannot be iudged of men.* Another saith, [r] *The Pope may doe all things above Law, contrary to Law, and without Law.* Moreover, [s] *If the Pope bee found to neglect the salvation of his brethren, unprofitable, and slacke in his office, silent in that which is good, hurtfull to himselfe and all others: yea though he leade with him innumerable soules by heapes to the devill of hell, yet may no mortall man finde fault with him,*

q Dist. Satis l. Don. Constant. p 141.

r Baldus in c. Eccles. ut tit. pend.

s Bonis. Distinct. 40. Si Papa.

or

or presume to reprove him for so doing: For as another saith, [t] *Those things hee doth, hee doth them as God.* So that they say little lesse of him, then what Saint *Paul, Rom.* 9. saith of God. *Who art thou that pleadest against God?* Or that which *Iob* saith of God, chapter 9. *Who shall say unto him, What dost thou?*

t *C. inter in corpor. de translat. Prala. car. Paris. in conc. 63. n. 162. vol. 4.*

5 Thirdly, in authorising his Decrees equall with Gods, saying thus; [u] *That which the Pope doth is to bee received as canonicall.* Againe, [*] *It is not lawfull to adde or diminish any thing the Pope hath done.* Also [x] *Whosoever shall violate or breake the Popes Decrees shall be accursed.* Againe, [y] *Who so offendeth in breaking the Popes Lawes, shall never be forgiven.* And lastly, [z] *The Pope is by power and vertue the whole Church; we may not swarve from his judgement, neither to the right hand, nor to the left.* [*] *Though hee tell thee that thy right hand is thy left; or that thy left hand is thy right*

u *Alexander to Philip* King of France.

* Adrian *caus. 25. qu. 1. q. generali.*

x *Ibid.*

y *Ibid.*

z *Hervaeus de potest. papa. cap. 23.*

* *Lira in Deut. c. 17.*

right hand, such a sentence must be held for good. Thus are his Lawes (in their account) like those of which Christ speaketh in the Gospell, *Matth. 5. Whosoever shall breake one of these least commandements, and teach men so, he shall bee called the least in the Kingdome of heaven.*

6 Fourthly, in subiecting Gods word and holy Scriptures unto his censure, as thus; [a] *The Pope may dispence for any commandement of the Older New Testament;* [b] *The Popes priviledges may bee graunted against the Law of God:* [c] *There beene no commandements of Christ in the Gospell, but such only as are taken and holden by the Church:* [d] *The doctrine of the Scriptures take their force and authority of the pope and his doctrine:* [e] *The authority of the Church of Rome, and of the Popes, is above the authority of the Scriptures.* Lastly, [f] *The Scriptures are a nose of wax, a dead letter, and dumbe*

a *Summa Angel. in Dist. Pap* b 6. q. 1. *Quicunque in glossa.*
c *Nicola Cusan. ad Bohemos epist. 2.*
d *Sylvester Prierias contra Lutherium.*
e *Ibid.*
f *Pighius in controv. de Eccles.*

dumbe Iudges: Whereupon another saith, ; g *We most humbly confesse, that the authority of the Church is above the authority of the Gospell.*

g *Iohn Maria verractus. Edictus est. Anno, 1561.*

7 So that by all these testimonies out of the mouthes of their gravest VVriters, we see plainely, that the Romish church holdeth and esteemeth the Pope to be, not a terrestriall Good, but rather a celestiall God: For in that they will have him called God in a divine sense, and taken, not for a pure man, but for a true God: and will have him to be worshipped with divine honours as God: and to have power in heaven, earth and hell; over Angels, Devils and men: and to be able to deliver from hell, and to give the kingdome of heaven; and free him from all censure and controlement of any, and make his decrees, not onely equall with Gods, but above them; they will have him to be a celestiall god, even in the

higheſt degree. For it is cleare, that his Lawes and decrees that are the moſt higheſt above all lawes and decrees, is the moſt higheſt above all gods. And herein they prove him to bee indeed, that great Antichriſt, *The man of ſinne*, mentioned by Saint *Paul*, 2 *Theſ.* 2. *That ſhould ſit as God in the temple of God, ſhewing himſelfe that hee is God, and exalting himſelfe above all that is called God, or that is worſhipped.* That is, not onely above all Princes and Magiſtrates, (which in ſome ſenſe are called Gods) but above the three perſons, unto whom all divine worſhip and honour is onely due, and ſo wee may conclude; but they ſay no, and who then ſhall be judge betweene us? that ſhall theſe ſix unpartiall Iudges; *Ioacham Abbas*, *Irenaus*, *Anſelmus*, Saint *Hierome*, *Gregory* the Great, and *Eraſmus*. *Ioacham* ſaith, [b] *He it is that exalteth himſelfe above all that is called God, or*

2 Theſ. 2.

[b] *Ioacham Abbas.*

that

that is worshipped, which is called Holy Lord and most holy Pope. Irenæus saith, [i] Antichrist, notwithstanding he be but a slave, yet he will be worshipped as if hee were God, and proclamed as a King. Anselmus saith, [k] Antichrist shall faine himselfe to be holy, that hee may deceive men, under the colour of holinesse: Yea, and hee shall call himselfe God, and shall cause himselfe to be worshipped, and shall promise the Kingdome of heaven. Saint Hierome saith, [l] This shepheard is so wicked, that hee is not called a worshipper of Idols, but an Idol it selfe, because he calleth himselfe God, and will be worshipped of all men. Gregory the Great saith, [m] Whereas hee is a damned man, and not a spirit, living, he faineth himselfe to be God. To conclude, Erasmus saith thus of the Pope; [n] That beast at Rome of whom wee spake before, is the very right Antichrist, which worketh against the Gospell of Christ. And yet for a more

i Irenæus lib. 5. last chapter save one.

k Anselmus. 2 Thes. 2.

l Hierom. in Zechar. 11.

m Gregory in his 25. booke upon the 34. and 14. chapter of Iob.

n Erasmus upon the 16. chap. of the Reve. 2 Sect.

more full resolution, that the Pope is the same great *Antichrist* which Saint *Paul* calleth, *The man of sinne, and sonne of perdition, that should exalt himselfe above God*: their S. *Hildegrad, a Nunne,* [o] giveth the Pope these very same titles, *The man of sinne, and Sonne of perdition.* And their prophet *Paracelsus* in his twelft figured *Prediction*, directed to the Pope, proveth him also to be the same: For (saith he) [p] *Thou hast lifted thy selfe on high.* And a little after, *Thou hast exalted thy selfe above God, and he shall returne unto thee thereward thou hast sought.* Now then, whereas some have doubted whether the Pope bee that great Antichrist; (for that the great Antichrist should come unto such an exceeding great height of pride and vaine-glory, as that none before him could, neither after him should ever possibly attaine unto) here, by this plaine demonstration, they may bee

o *Hildig.* in her third Looke, the 11. Vision.

p *Paracel.* 12. *Prædictione.*

be resolved: for that they find not any where in all the Scriptures, nor by any antient Writers, that any man, nay that Lucifer himselfe, ever aspired to mount up to that great height of dignity, as they see here the Pope hath done. And therefore it is, which their Saint *Bridget* in the Person of Christ, saith thus to the Pope, q *Thou art worse then Lucifer.* Wherefore, to professe one God after this Antichristian manner; namely to have the Pope, and every Pope in his time and place to be, *Not a pure man, but a true God.* To be *the cause of causes*, and consequently an eternall God. To have power to fetch out of hell as many soules *as hee will, and place them in heaven*, and consequently to be an Almighty God. To have power over *the Angels in heaven*; and his *Lawes and decrees, above the Lawes and Decrees of God:* and to bee said of him, *The Pope is all, and above all;*

q Bridget in her first book. 41. chap.

and consequently the highest God of all; is as Saint *Hilary* saith [r] *To devise fancies of God, and as horrible as to say, there is no God:* and doubtlesse, as in plaine and expresse termes, to deny God: For it is cleare, that if there bee any more celestiall Gods then one, there is iust none at all. And thus much to shew how little the papists agree with the protestants in the profession of one God; now let us see how they doe agree in the profession of one Saviour and Mediator Iesus Christ.

[r] *Hilar. in Psal. 1.*

8 We *Protestants* professe (as is said) one only Saviour and Mediator both of redemption and intercession, even Christ Iesus. Divers of the popish writers seeme to hold the letter of the Scriptures, that there is none other name whereby wee are saved, but onely by this name Iesus. But as Saint *Hilary* foretold of Antichrist, that *Hee should be contrary to Christ, under a colour of preaching*

preaching the Gospell, so that our Lord Iesus Christ shall then be denyed, when a man would thinke he were preached: Even so falleth it out with the Romish profession, whereby he is as plainely denyed, as he was of the false Apostles in the time of Saint *Paul*, who taught Christ to bee the Saviour, but not truely: partly, by denying some vertue of his passion, and partly coupling others with him as fellow-Saviours, in like manner, as the popish writers doe. For they distinguishing sinnes into originall and actuall, hold, and write, [t] that *Christ saved onely from the guilt of originall sinne*; that is, of that one transgression of *Adam*, which wee our selues never committed in act, and left us guilty of all our transgressions, which through our whole life we commit: which is as much as if one had payed a penny for his friend, which lay in prison for more then hee was ever able to pay.

[t] *Tho. of Aquin. de Venerabili sacra. Alter sap. 1. & Catharinus De incruento sacrificio Novi.*

9 The holy Apostles Saint *Paul* and Saint *Iohn*, (unpartiall Iudges in this question) teach otherwise. *Paul* in the 5 to the *Romanes*, saith plainely, that *Adams transgression was one, and spread over all, to condemnation, but the gift of God through Christ, is in justification of many offences unto life eternall.* And unto *Titus* thus he writeth: *Christ gave himselfe for us, that he might redeeme us* (not from originall sinne only, but) *from all iniquity.* And so Saint *Iohn*: *The blood of Iesus Christ cleanseth us from all sinne.* By which it is most evident, that the Romish doctors are worthy to bee accounted among the false Apostles; which for their worldly gaine, and filling their bellies, avow in writing, [u] *That by the great wisdome of God, the power of Christs death was limited, and full power left to the Church and principall Pastours thereof to release sinne:* and that

Rom.5.16.

Tit.2.14.

Ioh.1.7.

u Card. Allen. in Fulk. pag. 154.

*the

[u] *the death of Christ doth not discharge us of satisfaction for our owne sinnes, and of procuring our owne salvation by good workes.* Hereupon they have found out, and doe openly professe many Saviours for actuall sinnes, whose number may be reduced into five heads.

[u] *Ibid.*

1 The first is of the Saints, whereof some are truely Saints, but abused by them, and set up to be Saviours, others are counterfeit, and of their owne canonizing; of whom we may wel doubt, whether they themselves bee saved or no, seeing Pope *Gelasius* saith, [x] *Churches are built in their names, who for ought I can learne, were not altogether good and faithfull men.* Of the true Saints, they have specially abused the blessed Virgin, whom they thus extoll; [y] *Behold, how mighty is the Mother of God, and how no man can be saved but by her.* Again, [z] *O happy Mother, which doest purge*

[x] *Gela.* in the 2. Canon *de consecra. dist.* 1. *cap. Placu.*

[y] *Lipomanus pag.* 289.

[z]

us from our sinnes. Yea more abusedly; [a] *Wee must flee from the court of Gods justice, to the court of his mothers mercy: For no mercy commeth from heaven to earth, but what passeth through the hands of Mary: She is the mediator of our salvation, justification, reconciliation, and participation.* Againe, [b] *Thou art the mediatour of God and man.* Also [c] *Our hope and trust is in thee, O blessed Virgin Mary, defend us everlastingly.* And againe [d] *Thou art the Lady of Angels, thou art the Queene of heaven, command thy sonne, shew thy selfe to be a Mother.* To conclude, the Scriptures and prophecies spoken of Christ, are by them applyed unto her. [e] *Come unto me all yee that are weary and laden, and I will ease you, Matth.* 11. *I am the doore, Iohn* 10. *&c.* The rest of the Saints are lesse mentioned, or not so often in their *Liturgies*, but no lesse extolled. [f] They call *Mary Magdalen, the purchaser of their salva-*

a

b In a prayer.

c In a prayer.

d

e

f In Liturgie.

salvation. They say, g *by Saint Swithen our sinnes are done away.* And of the whole multitude in generall, how they beleeve, it appeareth in their *Masse* booke; first, where they pray, * *That by the merits of all Saints they may receive remission of sinnes.* Secondly, in their *Jesus psalter*, where they desire the *Patriarkes, Prophets, Apostles, Evangelists, Martyrs, Confessours, Virgins, Widdowes, Matrons, and Innocents* to offer them their merits. And that by the merits and intercession of *Peter, Paul, Iohn, Augustine, Anne, Katherine, Barbara*, and all other Saints that hath beene, or yet are to come, they may obtaine Gods mercy.

g In a prayer.

* In the Masse booke.

11 Concerning their new coyned Saints, founders of certaine Sects among them, *Augustine, Dominicke, Francis, Becket, Swithen*, and others, they write so honourably of them, pray so confidently unto them, extoll them with such prayses, and seeme to

beleeve so certainely in them, that not only all the other Saints, but even Christ himselfe, seemeth to give place to these; and these mens rules and orders be preferred above the Gospell. *Dominike*, say they, [h] *shead his blood daily, both for those that were conversant in earth and for those that are in Purgatory:* and therefore it is that they also say, their church singeth thus of *Dominike*, [i] *O wonderfull hope that thou hast given.* Of *Frances* thus, [k] *Frances, whom typ'all Iesus we call, the captaine and ruler of minorities all, grant us in heaven places perpetuall.* And they say, that whereas Christ endured the torment of nailes in hands and feet, but a few houres, hee endured nayles in his hands and feet for us, full two yeares. Of *Becket* thus, [l] *By the blood of Thomas, which for thee he did spend, make us, O Christ, to climbe whither Thomas did ascend.* Of *Swithen* they say, [m] *By him our sinnes are*

h *Anth.* bishop of Florence *in hist. Par. 3. tit. 23. & 24.*

i Pag. 187.

k Conformities.

l *Becket.* in a prayer booke.

m In Liturgy.

are done away.

12 Thus doe they make many mediatours, of Redemption, unto whom may bee added their faith in the Pope, and his pardons: For hee whosoever for the time being, is in the second rancke or order, of whom they write and beleeve that hee is a Saviour: as *Simon Begnius* Bishop of *Modrusia*, said thus to Pope *Leo*,[n] *O blessed Leo, we have looked for thee to be our Saviour.* Neither is this pressed upon him, but willingly received as his due, as may appeare in that the Pope himselfe suffered the Embassidour of *Cicilia* to lie prostrate on the ground before him, and to pray,[o] *O thou that takest away the sinnes of the world have mercy upon us; Thou that takest away the sinnes of the world, give us peace.* And to prove that the Pope is of sufficient power to save, another writeth thus, [p] *The Pope hath so great power, both in Purgatory and also in hel, that he may*

n *Concil. Later. Sess.* 6. *p.* 601.

o *Paulus Æmilius lib.* 7.

p Bull of *Clement* the 6. and *Antonin.* of *Flor.*

may deliver by his Indulgences, and place in heaven as many ſoules as he will. Thus they avow, not onely, that every ſoule muſt be ſaved under the Pope, but, that the Pope muſt be their Saviour: Neither he himſelfe alone, but thoſe alſo that hee will authorize. For as one ſaith, q *The chiefe and principall Paſtors, by their ſoveraigne authority, may wholly diſcharge offenders from all paines to come.* And yet further, that Chriſt might be quite ſhut out, and there might be many *Aberrations*, they have ſet up for mediatours and helpers unto ſalvation, *Images, prayers to Images, Dirges, Almeſ-deeds, and Purgatory.* Vnto the Image of the Croſſe, thus they pray, r *All haile O croſſe, our onely hope in this time of thy paſſion, in faithfull people grace increaſe, and grant of ſinne remiſſion.*

q Cardinal *Allen* in *Fulk* anſwer to a falſe catholike, p. 71.

r In a prayer booke.

13 Alſo, notwithſtanding hee whom they faine to be their founder, S. *Peter* ſaith, *Wee are not re-*

1 Pet. 1. 18.

deemed

deemed with corruptible things, as silver and gold, but with the pretious blond of Christ: Directly contrary, they teach and say, [t] *By almes wee may redeeme our sinnes, and theirs that are in Purgatory also.* And againe, [u] *Good workes cleanseth before hand, delivereth the soule from death, and lifteth it up to eternall life.* And lastly, [x] *Regard not the iangler, that will say, good works do not purge sinne, and winne heaven.*

[t] *Allen in Fulk. p. 202. & 174.*

[u] In the same booke p. 239.

[x] *Ibid.*

14 Last of all, to the intent that wee should finde more sufficiency else-where then in Christ, they further write, [y] *The Sacrifices done by us that are alive, doe wipe away the sinnes of those that be dead.* Againe, [z] *The sacrifice of the Masse doth take away the sins of the quick and dead.* And againe, [a] *Purgatory paynes doth not only serve Gods iustice for the punishment of sin, but also cleanseth and qualifieth the soule of man defiled.* Moreover. [b] *In Purgatory we must be holden from life & liberty, til we have payed the*

[y] *Allen in Fulke p. 202*

[z] The popish Doctors.

[a] *Allen in Fulk. 92.*

[b] *Allen. § 133.*

utmost farthing, the toleration of which bonds shall recompence the debt. And to knit up all in a word: to the image of Christ, they have intituled a prayer, beginning thus,

[b] In a prayer booke.

[b] *O Maker of heaven and earth, King of Kings, and Lord of Lords: which of nothing diddest make me to thine owne similitude and likenesse, and diddest redeeme mee with thy owne blood: whom I a sinner am not worthy to call upon: I thee desire thee, &c.* And so forwards for all things needefull both for soule and body.

15 Wherefore then, if the doctrine of the Church of Rome bee true, namely, that Christ, by his death and bloud-shedding, saved us but from the guilt of that one sinne of *Adam*, and that wee are saved from the malediction of the multitude of all our transgressions, by the Popes and their principall pastours, and by the infinite number of true and false Saints, and so many names of other

other meanes: How doe they truely hold that which Saint *Peter* saith, *Act* 4.12. *That among men there is given none other name under heaven, whereby we must be saved, but onely by the name of Iesus*? Or which the Prophet *Esay* in the Person of Christ saith, 63. 3. *I have trodden the Wine-presse alone, and of all people there is none with me*? Or if Christ cannot, or doth not save without all other or other helpes, why then said the Author to the *Hebrewes*, 1.3. *He hath purged our sinnes by himselfe*? Or why said Saint *Paul* thus of Christ? *Acts* 13.39. *By him, every one that beleeveth, is justified*? Or, why did the Angell command the Virgin to call her Sonne, *Iesus*, but because as he said, *Matth.* 1.21. *He should save his people from their sinnes*? If he, then he alone, and why then should wee seeke for so many hee, and she Saviours? Wherefore, howsoever they seeme in the outward

Act 4.12.

Esa. 63.3.

Heb. 1.3.

Act 13.39.

Mat. 1.21.

letter

letter of the Scriptures, to confesse Christ to bee the onely Saviour; yet wee see it is none otherwise, then they confesse God to be the onely God; which is, instead of one, to have many. To conclude; it is a true consequent, that so many Saviours, so many Christs; so many Christs, so many faiths; so many faiths, so many baptismes: Therefore, whether professing one God, one Lord Iesus Christ, one Faith, and one Baptisme after this Antichristian manner, bee to hold the foundation sound, nor not soundly and utterly to overthrow the foundation, let the Christian Reader iudge, as also whether there be so neere a conjunction in our profession, that they and wee may bee combined and conioyned together, to make one and the same true Church of Christ: as also, whether this bee not fully sufficient, to prove, the Pope that great Antichrist, foretold by Saint *Hi-*

erome,

erome, [c] that should sit in the Church, as if hee were Christ the Saviour. But for as much as they deny it, and that the whole Church of Rome, at this day, dependeth upon *Bellarmines* judgement, out of whose workes, as it is verily supposed, Parsons hath published to the view of the world, and deluding of many, ten severall obiections for the clearing the Pope from being Antichrist: it resteth, that in the next chapter we answer these obiections, that so all doubts may be removed. And herein as the originall Author, I will use onely the name of *Bellarmine*. In the meane time, I demand what hope of comfort wee can looke to have at these Popish Gods and Saviours, seeing their own Saint *Bridget*, whom *Boniface* the ninth Pope of that name canonized, saith, [d] *All their followers & favourers, shal be cut off, dis-ioynted & pulled in pieces, like unto a wal that is a casting downe,*

c *Hierome ad Algasia. Quest.11.*

d *Bridget* in her first book, c. 41.

downe, where is not left one ſtone ſtanding upon another; neither ſhall my love and mercie ever warme them, nor build them up againe into eternall manſion. And as wee ſee the queſtion reſolved, what will bee the end of thoſe that depend upon theſe Gods and Saviours, ſo ſhall wee ſee hereafter what will bee the end of thoſe Gods and Saviours.

CHAP.

Chap. II.

Containing tenne severall Objections, for the clearing (if it had beene possible) the Pope from being Antichrist, set forth under the letters N.D. *with answers thereunto.*

THou shalt understand (Christian Reader) that whom Saint *Iohn* in his first Epistle chap. 2. called Antichrists, in the 22. verse he declared to have meant certaine Disciples, which were fallen from the fellowship of the Apostles: & others that by their meanes went abroad teaching doctrine, whereby Christ was denyed to bee the true *Messias*. So that because such Antichristian teachers were then crept into the church by whom the great mysterie of iniquity 1 Ioh. 2. 22

quity was begun; which when the great Antichriſt ſhould come, ſhould be fully perfected, hee did not ſticke to ſay, but that Antichriſt was then come, whereas notwithſtanding the great Antichriſt was not then come. For as 2 Theſ. 2. 7. Saint *Paul* declared to the *Theſſalonians*, Epiſt. 2. chap. 2. there was then an impediment that did ſtay his comming, which ſaid, *He ſhall let till hee bee taken out of the way*: Which, as *Tertullian*, Saint *Auguſtine*, and Saint *Chryſoſtome* expoundeth, was the *Roman Emperor*; and likewiſe Saint *Hierome* in theſe words: [a] *The Romane Emperour, which now keepeth all Nations in ſubiection, muſt firſt be overthrowne, and then ſhall Antichriſt come, the fountaine of iniquity*. By which it is cleare, that by S. *Iohns* Antichriſts, we cannot underſtand the great Antichriſt: therefore the queſtion is, who the great Antichriſt ſhould be: we ſay he is the Pope of Rome, they ſay hee

[a] *Hierome to Algaſia.*

he ſhall be *a Iew of Ieruſalem:* but this is but our yea, and their nay; and how then ſhal it be tryed who is in the right? *Bellarmine* (ſuppoſed) in his *Wardrope*, the anſwer to Sir *Francis Haſtings Watchword*, page 91.92. hath ſet downe tenne ſeverall obiections, to prove him a *Iew*, which God willing, by theſe our anſwers ſhall bee proved a Gentile.

The firſt Obiection.

1 Firſt, then (ſaith *Bellarmine*) *That the Popes of Rome be Antichriſt, or the man of ſin, whereof the Prophet* Daniel, *our Saviour Chriſt, and his Apoſtles doe ſpeake, and that* Rome *is* Babylon *in that ſenſe that theſe good fellowes doe meane, that is* Rome *chriſtened, is a meere ieſt. For that as the true Chriſt was one ſingular man, ſo ſhall the true Antichriſt bee one ſingular man alſo, and not a ſucceſſion of men, one after another, as the*

Popes

Popes of Rome are. And this is euidently gathered by the auncient Fathers, out of the words of holy Scriptures, namely, Daniel 7. *and* 11. *Ioh.* 5. 2. 2 *Thes.*2. 1 *Ioh.*2. *Apoc.*13.*&* 17.

The Answer.

3 Here (Christian Reader) seemeth a very great likelihood, that by the great Antichrist, should be meant only one person, seeing he produceth no lesse then seven places of Scripture, to testifie the same. But it is a wonder to see that a man learned, and seeming devout, should so apparently wrest the Scriptures. For it is without all contradiction, that not any one of his places, doe prove his assertion. The likeliest place, is the 2 *Thes.* 2. in which Saint *Paul* calleth Antichrist, *The man of sinne*: but doth it therefore follow, that hee meant onely one man? no, no more then by calling

2 Thes. 2. 3.

him

him in the same chapter, *The son of Perdition*, hee meant one person. For in the Scriptures it is very apparant, that by such like titles, are not alwaies meant one singular person, seeing wee finde in the 43. chapter of *Esay*, 27. verse, is meant a great number of men, included in the name Father. And in *Exodus* the 4. chapter 23. verse, all the *Israelits* whose number Saint *Paul* sayth, *Rom.* 9. 27. are as the sands of the Sea, are included in the title of a Sonne. And in *Daniell* 11. The whole succession of Kings in their severall kingdoms, are included in the person of one *King*. And therefore seeing that under the title of a Man, or a Sonne, is included more thousands, than the Popes are hundreds, *Bellarmines* ignorance in the manner and phrase of the Scriptures, is laied open, and his mouth stopt, for accusing us of ignorance, in including al the Popes in the person of the man *of sinne*, or

Esa. 43. 27

Exod 4. 23

Rom. 9. 27.

Dan. 11.

Sonne of perdition. And the rather becauſe they themſelves, ordinarily uſe alſo the like phraſe of ſpeech, as when they call the whole ſucceſſion of *Popes*, that one head of Chriſts Church; therfore if the Scriptures had not taught us ſo to ſpeake, we might yet have learned of them, how to cal the whole ſucceſſion of Popes that one head of Antichriſts church

4 And whereas to dazle the eyes of the ignorant, he produceth the Fathers upon his places of Scriptures, as though they by Antichriſt, had meant one proper perſon: Let him heare therefore how they have uſed to ſpeake of him. S. *Hierome* ſaid, [b] *The abhomination of deſolation, ſhall ſtand in the Church untill the conſummation of time, and ſhew himſelfe as God.* Now it is cleare he could not meane this of one particular perſon, for that hee knew as well as wee, no one man could live to the conſummation and end of time.

[b] *Ierome* in his booke upon Mar. 24.

Alſo,

Also that antient writer *Eusebius* speaketh of Antichrist in the plurall number thus, c *This is a token* (not that he, but) *that they hate God, for that they wil have themselves called by the name of God.* Againe, their Saint *Bridget* saith, that shee was commanded in a Vision to signifie to (d) *Matthias* of Sueden, the Glosser of the Bible, *that Antichrist consisted of many persons*; that so he might give Notes to the Church of Rome, that Antichrist is not a singular, but a plurality of persons By which therefore wee see, that the Fathers did also speake of Antichrist, as well in the plurall number as in the singular. Wherefore seeing that by Antichrist, they did not meane one singular person, why may not all the Popes be that great Antichrist, *The men of sinne*? But they say no, and who then shall bee judge between us? that shall these two testimonies of their Writer *Aventine*, in whose

c *Eusebius* in his 7. booke of Preparatiõ

d *Bridget* in her 6. book of Revelat. chap. 8.

Chronicle there is extant this complaint of *Fredericke* the second, (e) *The Popes of Rome doe seeke after Lordship and Divine power*; namely, *that they may be feared of all, no otherwise: yea, more than God; for it is evident that there be many Antichrists among the Romanists.* So then wee see, that as there are many Popes, there are many Antichrists, and yet as there is at no time but one Pope, there is but one Antichrist.

e *Aventine* printed at *Ingolstad* 1554 in the Epistle which hee wrote to *O* the Duke of *Bauaria.*

5 Secondly, in the same booke *Aventine* himselfe complaining of the whole incorporate body of Popes, saith (f) *The chiefe Priests of Babylon, desire to raigne alone, they cannot abide any equall.* Thus in the plurall number; and a little after, in the singular number, thus, (g) *That wicked man, whom commonly they call Antichrist, in whose forehead is written a name of Blasphemie, I am a God, I cannot erre.* By which wee see it most evident, that the whole succession of

f *Ibidem.*

g *Ibidem.*

Popes, and every particular of them, in their times and places, one after another, is that great Antichrist, *the man of ſinne, and ſonne of perdition*, prophecied of by the Prophet *Daniel*, our Saviour Christ, and his Apoſtles: and therefore it is not (as *Bellarmine* ſaith) a jeſt ſo to ſay, but a verie ſtale jeſt to ſay the contrarie. And now whether Chriſtian Rome be Babylon, in that ſenſe that our good fellowes doe meane, our next Chapter ſhall plainely demonſtrate.

The ſecond Objection.

7 *Moreover, the Iewes ſhall receive the true Antichriſt for their Meſſias, as they refuſed Chriſt: and ſo Chriſt ſaith plainely*, Iohn 5. 43. *I came in my Fathers Name, and ye received mee not, if another*

come in his owne name, him shall yee receive: but it is not likely that the Iewes will receive the Popes of Rome for their Messias, and much lesse so many Popes as are already dead.

The Answer.

7 These words of Christ (Christian Reader) wee see hee would apply to the Iewes of the later end of the world, to prove that a little before his comming to judgement, they should receive the great Antichrist for their Messias: and that wee should beleeve Antichrist to be one singular person, hee citeth those words of Christ in *Iohn* chap. 5. as though Christ by those words, had meant some one singular person, whereas indeed, the word Him, is an indifinite speech, like as in *Esay* 57, 17 18. 19: *Hosea.* 13. 13. and 14. 5. where the word Him, doth include an infinite number, or many persons:

Iohn. 5. 43.

Esay 57. 17 18.

Hos 13. 13. and 14. 5.

sons: So Christ sheweth under the word Him, that they would be more readie to receive any Him, that would goe about to seduce and draw them from him, than to receive Him whom the Father had sent to draw them unto him, that they might be saved. But if they will have those words to bee understood in their sence; namely, that Christ therein did oppose himselfe against Antichrist and that hee should seduce the Iewes onely: yet must they of force understand it to bee of that seducement that was in the Apostles times, and of Saint *Iohns* Antichrists, who were the chiefe meanes of keeping back the Iewes from imbracing Christ, and of bringing their whole posteritie into the state of infidelitie, into which they fell: yea, of force I say, because the Scriptures not any where at all, mentioneth any other alteration of the Iews state to come, but that onely which

Saint *Paul* ſpeaketh of in *Romans* the 10.19, and 11.11. which there he ſheweth ſhall bee their converſion to Chriſt, in which ſtate all ſides doe grant, they ſhall continue to the end. Again Saint *Paul.* 2. *Theſſal.* 2. declareth as plainely, that the great Antichriſt ſhall not withold Iewes from receiving Chriſt, and the Chriſtian faith, but ſhall cauſe Chriſtians to fall from the faith they had received (as wee ſhall prove at large in our third Chapter, the Pope hath done) ſo that hee ſhall not delude Iewes, but Chriſtians. And this is it which S. *Chryſoſtome* ſaith, (h) *Antichriſt is therefore called the abhomination of deſolation, becauſe hee ſhall cauſe the ſoules of many Chriſtians to be deſolate and forſaken.* And which Saint *Hilarie* ſaith, (*contra Auxentium*) *Antichriſt ſhall bee contrary to Chriſt, under a colour of preaching the Goſpell. Ergo, &c.*

Ro. 10. 19. & 11. 11.

2. Th. 2.

h *Chryſ. 49. Ham.* upon the unperfect work, *Matthew.*

8. But whereas wee ſay, that

in

in our third Chapter wee will prove the Pope to bee that seducer and deluder, in the meane time they will denie it, and who then shall bee Iudge betweene us? that shall these three learned Doctors, *Erasmus*, their bishop *Cornelius*, and their *Albertus Magnus*. *Erasmus* sayth, (i) *This Kingdome of the Papacie (whereof the Pope is the Head) tooke upon it all the power of the first Beast, the Roman Emperour, and compelled the Christians to Idolatrie, and service of false gods, under a private colour, and secret pretence, as to further the true faith.* *Cornelius* saith, (k) *Would to God they were not fallen with one consent, from Religion to Superstition, from Faith to Infidelity, and from Christ to Antichrist.* *Albert.* saith [l] *Those which now rule in the churchbe for the most part theeues and murtherers, rather oppressours than feeders, rather spoylers than tutors, rather killers than keepers, ra-*

i *Eras.* on the 13. *cap.* of the *Rev.*

k *Cornel Oratio. Cornelii Epist. bitonti 3. dominica d. vent. in Concil. Trid. habita.*

l *Albertus in lo. c. 10.*

ther perverters than teachers, rather ſeducers than leaders. Theſe be the Meſſengers of Antichriſt, and the underminers of the flocke of Chriſt. And for the Pope himſelfe, which is the Ring-leader in this horrible ſeducement, I will conclude this point, with theſe words of Saint *Bridget*, ſpoken unto Pope *Gregorie* the Eleventh, in the perſon of Chriſt, (m) *Thou plucke ſt from mee violently innumerable Soules, and ſendeſt to Hell fire almoſt all thoſe that come to thy Court.* And in another place, ſpeaking alſo in the perſon of Chriſt, ſhee ſaith, (n) *They doe ſay and boaſt that they underſtand my Law, and yet it is but for the deceiving of others.* By which then wee ſee the Pope, that ſpirituall Head-governour in the Romiſh jurisdiction, is that very ſame ſeducing Antichriſt. Yea, doubtleſſe the ſame, which not Iewes hereafter, but as the middle part of our former Chapter proveth,

m *Bridget* in her fourth book c. 142

n In her 6. book of Reuel. c. 25

veth, Chriſtians long ſince have received for their Meſſias and Saviour, ſeeking remiſſion of ſinnes, and everlaſting ſalvation at his hands. And therefore ſeeing the great Antichriſt is a Chriſtian, and received of Chriſtians for their *Meſſias*, *Bellarmine* may very wel ſay, it is not likely that the Iewes (unto whom the very name of Chriſtians is odious) ſhould receive the Popes for their Meſſias, who carry the name of Chriſtians, nor that they ſhould receive the great Antichriſt for their Saviour.

The third Obiection.

9 *The Doctrine and Goſpell of Chriſt muſt be firſt preached to all Nations, before the true Antichriſt come*, Matth. 24. *and* 2. Theſ. 2. *and ſo the conſent of old Doctors upon the ſame place do agree: which thing is not yet fulfilled, as Saint* Auguſtine *in his time*

time did largely declare, Epiſt. 80. and wee alſo ſhew in ours much more, by the vaſt Infidell Countries daily diſcovered.

The anſwer.

10 Behold (Chriſtian Reader) how to ſhaddow the Pope from being revealed to bee Antichriſt, hee proceedeth in perverting the Scriptures. For whereas in the 24. *chap.* of S. *Matthew*, Chriſt ſaid; *This Goſpell of the Kingdome ſhall bee preached through the whole World, for a witneſſe unto all Nations, and then ſhall the end come:* Hee thus perverteth both words and ſence, and ſaith; *And then ſhall Antichriſt come.* And this commeth to paſſe, onely by his miſ-underſtanding theſe words that follow in the text: *When yee therefore ſhall ſee the abhomination of deſolation, ſpoken of by* Daniel *the Prophet, ſtanding in the holy place, &c.* For this hee

Mat. 24 14

understandeth to have bin spoken of Antichrist, whereas it is cleare, that it is meant of the idols which the Romanes should set up in the Temple, and that Heathenish worship which those Gentiles should spread over all Iewrie, whereby the Doctrine of the Gospell, should bee most horribly corrupted immediatly after the death of Christ, when as the daily sacrifice should cease, according to that Propheſie of *Daniel*, 12. 11. And hereof it is which Saint *Chryſoſt.* ſaith thus (o) *When you ſhall ſee the abhomination of deſolation ſtand in the holy place, that is*, ſaith he, *when you ſhall ſee the ungodly hereſies, which is the Armie of Antichriſt, ſtand in the holy place of the Church, in that time, let him that is in Iewrie flie unto the hills, that is* (ſaith hee) *let them that bee in Chriſtendome reſort unto the Scriptures*. And for Antichriſt not comming before the Goſpell bee preached

o *Chryſoſt.* in his 40. *Homil.* upon the unperfect worke of *Matth.*

to all Nations, that proveth no thing that he is not already come, ſeeing the Goſpell hath already beene preached to all Nations: for not onely the Apoſtle Saint *Paul* ſaith of the Apoſtles univerſall preaching. *Romans* 10. 18. *No doubt their ſound went out through all the earth, and their words to the ends of the world*; but they themſelves in their Roſarie, moſt evidently declare, that they did preach all the World over. For there, ſay they, Peter *firſt preached in Iewrie, then in Syria, Antioch, and other places, and laſt of all in Italie*; *Andrew* in Achaia; *Iames* the Great, in Spaine; *John* in Aſia; *Thomas* in India; *Iames* the leſſe in Ieruſalem; *Philip* in Phrygia; *Bartholomew* in Scythia; *Matthew* in Ethiopia; *Symon* in Perſi; *Thaddeus* in Meſopotamia; *Matthias* in Paleſtina; *Paul* in moſt parts of the world. Againe, hee citeth the 2. *Theſſal.* 2. in which there cannot be found any

one

one word, that doth prove his assertion. But this I finde in the 7. verse, by the judgement of *Tertullian*, Saint *Ambrose*, Saint *Augustine*, and those words of Saint *Ierome* before cited (p) *The Roman Emperour which now keepeth all Nations in subiection, must first bee overthrowne, and then shall Antichrist come, the fountain of Iniquitie*; that the time of Antichrists comming was then when the Emperour of Rome was removed out of his place to Constantinople, and the Empire brought to confusion: which time they know as well as wee, was betweene the raigne of *Augustus* and *Carolus Magnus*. For in that three hundred and odde yeares space, to wit, from about the yere of Christ, five hundred, to eight hundred, by sedition the Empire stood void, as both *Euagrius* and *Palmer* witnesseth, (q) in which compasse of time, as *Erasmus* testifieth, * rose up in Rome, that spirituall

p *Ierome* unto *Algasia*.

Palmer.

q *Euagrius l.2.c.16. Chronic.*

* *Erasmus* upon the 13 *Cap.*

spirituall Beast resembling Christ the Lambe, mentioned in the 13. chap. of the *Revel.* unto whom (as the Text declareth) power was given over Nations & kingdomes: and as the *Popes Kalender* declareth, that by the meanes of *Phocas* the Emperor, which murthered his Predecessour, *Boniface* the third Bishop of Rome, of that name, obtayned that universall power, even to bee called universall Bishop, and instead of Christ, to bee head of Christs universall Church: therefore we see it evident, that in this *Boniface* was Antichrists first rising. But they say no, and who then shal be iudge betweene us? that shall their S. *Vincent*, and the great bishop of Rome, *Gregory*. [r] S. *Vincent* prophecied of the falling from the true Catholicke Faith, and of the comming of two kindes of Antichrists: the one hee called a *Pure Antichrist*, (to wit, an open professed

[r] *Vincent* In his Treatise of the end of the world.

feſſed adverſarie of Chriſt, which all men know is the Turke: for hee proclaimeth open warre againſt both ſorts of Chriſtians; therefore hee calleth him pure, becauſe hee is without hypocriſie, or colour of fained friendſhip.) The other hee calleth, a *Mixed kinde of Antichriſt*, and *this ſhall be* (ſaith he) *an evill Pope, made by a certaine evill Prince of great power, who ſhall place his evill Pope in the field or playne of the Province of Babylon, becauſe there ſhall bee nothing then but confuſion; unto this mixed Antichriſt* (ſaith hee) *many Princes ſhall adhere. Gregorie*, when hee perceived by *Iohn*, Biſhop of Conſtantinople, that an Vniverſall biſhop ſhould be made (in that *Mauricius* the Emperour maintained him in that ungodly Title of Vniverſall biſhop, which he took upon him) ſaid he, [r] *What elſe is ſignified hereby, but that the time of Antichriſt is at hand?* (t) *The king of Pride is at hand, and*

[r] *Gregory* in his 34 Epiſt. t Li. 4. epiſt. 38.

and an armie of Priests is prepared, which is a wicked and horrible thing to bee spoken. And indeed that all men might clearely discerne him when hee was come, hee thus described him unto them, saying, (u) *Hee is Antichrist that shall claime to be called universall Bishop, and shall have a guard of Priests to attend upon him.* And about two yeares after *Gregories* death, this *Boniface* was so exalted. Now then forasmuch as all the successours of *Boniface* from time to time, have claimed and retained both the title and dignity, as their right and due, (though many Nations may be called before the cōming of Christ to judgement) yet all men may see plainely, that Antichrist is already come; and that the Pope, and every Pope in his time and place is hee. Yea, this is the *Luciferiall* aspiring fellow, of whose rise and fall, their *Paracelsus* saith, * *Oftentimes one doth place himselfe*

u *Ibidem.*

* *Paracel.* in his twelfth figured Prediction directed to the Pope.

well,

well, but it is in vaine, except his seat be such as cannot fall, together with him that sitteth thereon. And behold, thou hast lifted up thy selfe on high, but it is not thy place, neither shalt thou abide above: for thou art a yoake and a burthen unfit to be borne; hence it is Holy Father (S. P.) that thou falleſt. Thou hast placed thy selfe above God, and hee shall returne unto thee the reward thou hast sought: to wit, worldly glorie and praise, which thou hast greedily heaped upon thine head; but as all worldly things doe, so shalt thou perish. So that who seeth not but that Antichrist is come?

The fourth Objection.

11 *The proper Antichrist, by all reason and likelihood, must be a Iew borne, and circumcised, and will professe, at least for a while, to keepe the Iewes Sabbath, and other ceremonies of the old Law, to*

draw

draw them after him, and they shall accept of him for their Messiu, as before hath beene shewed out of Christs owne words, which they would never doe, except he were a Iew, both by generation and profession; which two things, can neither be verified of the Popes of Rome; to wit, that they are either Iewes by birth, or doe professe the Iewes Doctrine.

The answer.

12 Here (Christian Reader) is a long circumstance, including many properties of Antichrist; but not so much as any one Scripture, or Father, to confirme any one point; therefore I may sufficiently answere him, by bare denying all that hee affirmeth, and thereupon conclude, that by all reason and likelihood, Antichrist shall neither bee a *Iew* by birth, nor yet by profession, but a Gentile

Gentile and a *Romane.* Howbeit, foraſmuch as bare negatives no more diſprove any thing, than bare affirmatives prove any thing of either ſide, the matter ſhall not ſo paſſe. Firſt then, as concerning *Iewiſh* Ceremonies, who knoweth not how full of them their church is, as abſtinence from certaine meats, waſhings, purifyings, and ſacrificing for ſinne. As alſo, the retaining certain ceremoniall garments, as the Myter, the Cope, the Ephod, ſenſing the Prieſt, with Incenſe, holy Oyle, holy bread, the Wafer-cake, *Aarons Bell*, and too many ſuch like, too tedious to repeat; and for Iewiſh Doctrine in the maine point, for the overthrow of mans ſalvation, they rightly agree with them, who held of Iuſtification by the Workes of the Law, as they doe. Secondly, whereas hee ſayth that Antichriſt ſhall bee a Iew, both by Generation, and Profeſſion, it is neither his

his yea, nor my nay, that ſhal ſerve, but we will have indifferent judges betweene both, and who ſhall theſe be? Even Saint *Irenæus*, who they may not refuſe, and their *Abbot Ioacham*, who they cannot refuſe. *Irenæus*, out of the number of the Letters, *Apocalyps* 13. ſaith, (x) *Antichriſt is Latinos, a Roman.* (y) *Ioacham* ſaith, *Antichriſt long ſince was borne in Rome, and ſhall bee higher advanced in the Apoſtolicke Sea.* So then, Antichriſt ſhall be a Romane, not a Iew, and the ſame that ſhall be exalted into *Peters* chaire which he cannot deny to be the Pope only, therefore hee cannot denie the Pope onely to bee the great Antichriſt.

x *Irenæus* in his fifth Booke and Epiſtles of Antichriſt.

y *Ioacham Abbas.*

The firſt Obiection.

13 *Antichriſt when he commeth ſhall pitch his kingdome in the Citie of Ieruſalem, and goe about to reſtore the temple of* Salomon,

as

as it is plainly gathered out of Saint Iohns *words*, Apocal. 11. *where he ſaith, that the bodies of* Henoch & Elias *that ſhall bee ſlaine by him, ſhall lie unburied in the ſtreets of the great Citie, where their Lord was crucified. And the ſame is deduced out of the ſame booke, cap.* 17. *and out of* Saint Pauls *words* 2. Theſſ. 2. *and by many other antient Writers. And how then can the Popes of Rome be Antichriſt?*

The anſwer.

14 Here now to induce us not to looke for Antichriſt in *Rome*, hee telleth us, hee ſhall pitch his kingdome in Ieruſalem; and for proofe, hee citeth three places of Scripture: the firſt out of the eight verſe of the eleventh chapter of the *Revelation*, which hee abuſeth moſt damnably. For all men may ſee by the Text, that the

the Holy Ghoſt (purpoſely to preſerve the ſence) put in the middle of the verſe, theſe words; *Which ſpiritually is called Sodome* and *Ægypt*: which words hee hath left out, and cunningly cloſed up both ends of the verſe together in Roman letters, as though theſe words had not beene in the originall Tongue; which cauſed me to have the Greeke Copies ſearched, and alſo to ſee their owne tranſlation in the *Rhemiſh Teſtament*, in both which theſe words are extant. So that it appeareth, that becauſe hee ſaw, that neither according to the expreſſe words of the Text (as the Holy Ghoſt had ſet them downe) nor yet according to the ſenſe, the place would prove Ieruſalem properly to bee the ſeat of Antichriſt, hee therefore fraudulently omitted thoſe words, to frame the reſt for his purpoſe; which if hee had done the like, in the 17. *chap.* theſe words: A *myſterie, great Babylon:*

And

And alſo theſe words: *The ſeven heads, are ſeven Mountains, wheron the woman ſitteth*; all the Divines in the World could never have found out the great Antichriſt, nor his ſeat: but the caſe is cleare, that foraſmuch as the place where Chriſt was crucified, is there noted to be the ſeat of Antichriſt, but in a ſpirituall ſignification; the Holy Ghoſt did not meane Ieruſalem, but Rome, becauſe Rome then raigning over Ieruſalem, Chriſt was put to death in her jurisdiction, and by her only authority: for *Pilate* (Romes deputie) was his Iudge, who finding Chriſt guiltleſſe, would faine have ſhuffeled him off into the Iewes hands to have condemned him, but they refuſing ſaid, *Wee have no authoritie to put any man to death*: whereupon *Pilate* proceeded, and gave ſentence of death upon him: therefore Rome may well be ſayd to bee the place where Chriſt was crucified,

Ioh. 18, 31

ed, and the Citie where the holy Ghost meaneth Antichrist should pitch his kingdome. But they say no, and who then shall bee Iudge betweene us? that shall that notable Divine *Erasmus*, who saith thus of Rome, (2) *This citie is in figure and similitude, the Citie of Ierusalem.*

2 *Erasmus upon the 11. chap. of the Revel. Sect. 2.*

15 Secondly, out of the same verse, hee would prove that Antichrist should goe about to build againe the *Temple of Ierusalem*, in which there is not any one word to be found that doth prove it. But this glosse also he setteth upon the Text, to blinde the eyes of the ignorant, and to make them beleeve, that that should bee the *Temple of God*, in which S. *Paul* 2. *Thessal.* 2. said, *Antichrist shall sit as God.* But I demaund, how this can bee said to be the *Temple of God*, where God never sat, ne put his name, ne was served, but should be built only for that great Idoll Antichrists use? Saint *Augustine*

gustine saith, (a) *The Temple of an Idoll, or of a Divell, the Apostle would never call the* Temple *of God.* And therefore seeing (as wee heard before) S. *Hierome* said, that by the Temple is meant the Church; this can neither bee that Temple in which Saint Paul said Antichrist should sit as God; nor *Bellarmines* lew, be that Antichrist, which Saint *Paul* meant should sit in the Temple of God. Now therefore the question is, whether the *Pope* of *Rome*, be hee which Saint *Paul* said, should sit *as God*, in *the Temple of God, exalting himselfe above all that is called God, or that is worshipped.* They say no, wee say yea, and who then shall determine the matter? that shal foure of their owne side; *Bernard, Ioachim Abbas, Paracelsus*, and *Aventine*. *Bernard* bewailing the state of the Church, under the Popes of his time, saith, (b) *There remaineth nothing now, but that the man of sinne be revealed*

a *Aug. de Civitate Dei l.20. c.1.19.*

b *Bernard Ser. 6 in Psal. 91.*

led, even the Sonne of Perdition, which is not onely changed into an Angell of Light, but is exalted above all that is called God, or that is worshipped. Ioacham (c) sheweth plainely in divers places of his writings, (c) That hee it is which exalteth himself above all that is called God, or that is worshipped, which is called holy Lord, and most holy Pope: their Paracelsus wrote thus to the Pope. (d) Behold, thou hast lifted up thy selfe on high, but it is not thy place, neither shalt thou abide above. And a little after; Thou hast placed thy selfe above God. Their Writer Aventine (e) saith thus of the Pope, and every particular of them (e) They sit in the Temple of God, and they be exalted above all that is worshipped: Hee which is the servant of servants, doth covet to bee Lord of Lords, as if he were God; he speaketh great things, as if hee were God: Hee changeth Laws, he establisheth his owne; he robbeth, hee spoileth, he conspireth, hee slayeth,

c Ioacham in his commentary upon Ieremy, besides other places in divers of his predictions d Paracelsus in his 12. figured prediction e Aventine in his Chronicle printed at Ingolstade an 1554.

that wicked man, whom commonly they call Antichriſt; in whoſe forehead is a name written, a name of Blaſphemie; I am God, I cannot erre. Hee ſitteth in the Temple of God, and beareth rule farre and wide. And thus wee ſee the matter determined, by the ſe foure unpartiall Iudges, and the queſtion fully reſolved, that the Pope is that great Antichriſt the *Man of Sinne*, which Saint *Paul* foretold ſhould *ſit as God in the temple of God, exalting himſelfe above all that is called God, or that is worſhipped.* And this may alſo ſuffice for the anſwering the third place, which he citeth out of that 2. *Th.* 2. to have proved the ſeat of Antichriſt to be Ieruſalem. Now to the ſecond place.

The ſecond place which hee citeth, is the ſeventeenth Chapter of the *Revelation*, then which hee could not have brought a more playner place to proove the contrarie. For

in that the Angel calleth that citie which hee there ſpeaketh of, *The great city, which reigneth over the Kings of the Earth:* Hee did not onely cleare Ieruſalem (for that it never raigned over the Kings of the earth) but alſo certifieth us, that hee meant Rome; becauſe Rome onely raigned over the Kings of the earth; and the Emperour of Rome, was then Emperour of the World. Againe, foraſmuch as the Angel noteth out that citie (which Saint *Iohn* there ſpeaketh of) by ſeven Hils whereon it is built: hee not onely cleareth *Ieruſalem*, but alſo aſſureth us that he meant Rome. And all, (that are of any reading) do know, that Ieruſalem was never deſcribed by ſeven Hils, and that Rome, and none other Citie in all the world, is ſo deſcribed as Rome is, by the names of theſe Hills; *Capitolinus, Palatinus, Aventinus, Cicilius, Exquilinus, Viminalis*, and *Quirinalis*. So that foraſmuch as

Seven Hils

that

that Citie ment ioned in the seventeenth Chapter is distinguished from Ierusalem, by those two speciall notes; namely, by raigning over the Kings of the Earth, and by being built upon seven Hills, it is cleare without all contradiction, that Rome onely is that place where the great Antichrist should pitch his kingdome, and consequently, that the spirituall governour thereof (and none other) is hee. But they say no, and who then shall bee Iudge betweene us? that shal their Abbot *Ioacham*, *Erasmus*, and their Bishop *Cataldus Finius*. *Ioacham* writing upon that 17. chapter of the *Revelation* saith, (f) *The very text it selfe doth teach, that the woman begilded with gold, and which committeth spirituall fornication with the Princes of the Earth, is the verie Church of Rome.* *Erasmus* writing also upon the same Chapter, saith, (g) *These Hills agree with the Hills of Rome.* Againe, *the*

f *Ioachim.*

g *Erasmus Sect.* 3.

woman in the great Citie, is hee which hath exalted himselfe for a Bishop over all Bishops, and that raigneth over Emperours and Kings: sitting also in the place of Christ. And in the Chapter going before thus, (h) *That beast of Rome, of whom we spake before, is the verie right Antichrist, which worketh against the Gospell of Christ.* Cataldus saith, (i) *Rome is Babylon, the damned pit of priests* And how then can *Bellarmine* with any credit or shew of truth, say that Antichrist shal pitch his kingdome in Ierusalem, or that the *Pope* is not he?

h *Erasmus.*

i *Cataldus Bishop of Trent in a Prophesie of his.*

The sixt Obiection.

17 *Three principall heads of Antichrists devilish Doctrine when hee commeth, are plainely gathered out of holy Scripture: the first that hee shall denie Iesus to be Christ,* 1. Iohn 2. c. 22. *and consequently*

ſequently deny Baptiſme, and all other Sacraments and Doctrines brought in by Chriſt. The ſecond that hee ſhall teach himſelfe to bee Chriſt, and the Iewes ſhall beleeve him, Iohn. 5. *The third, that hee ſhall affirme himſelfe to be God; and ſo require to bee adored for God.* 2. Theſſal. 2. 4. *But the Popes of Rome doe not teach theſe points of Doctrine hitherto, and therefore cannot be Antichriſt.*

The Anſwer.

18 The former Chapter plainely proveth the Popes of Rome, to teach all theſe three poynts of Doctrine, and therefore *Bellarmine* himſelfe muſt graunt the Pope, and every Pope in his time and place, to be that Antichriſt.

The ſeventh Objection.

19 *Again, the Scripture teacheth*

in that Antichrist when hee commeth shall doe many wonderfull miracles in the sight of men, Matth. 24. and 2. Thessal. 2. *and some of those miracles are specified.* Apoc. 13. *to wit, that hee shall make fire descend from Heaven, and the Image of a Beast to speake, and faine himselfe to die and rise againe. But these Miracles no Pope hitherto hath wrought, Ergo, &c.*

The answer.

20 Here hee noteth out Antichrist, by three speciall miracles, which hee saith he shall worke: which because no Pope hath hitherto wrought, they cannot bee Antichrist. Touching the first, namely, that hee shall make fire descend from heaven: wee say, That forasmuch as there is no time set downe, when that miracle shall be wrought: and that there remaineth

maineth a Pope, and how many shall succeed him, who can tell, all which make the great Antichrist: therefore till the full end and terme of their raigne, and that it can bee proved, that not any one Pope, ever wrought that miracle, none of the Predecessors are cleared from beeing Antichrist: for wee finde throughout the whole scriptures, that whatsoever is done by any one of them, is imputed unto all.

21 But as touching the true sence of those words, divers of the Learned doe conclude, that by making fire descend from heaven, is meant, that hee should doe such miracles, and so great wonders, as should as greatly prevaile, to draw the people from God to himselfe, as the fire, that came downe from heaven (at the prayer of *Elias*) did prevaile to draw the people from *Baal* to God: and that it is no more meant, that Antichrist should cause fire really to descend from

1 Kings. 18 37. 38. 39.

from heaven, then in the eleventh chapter, that materiall fire ſhould proceed out of the two witneſſes mouths, & deſtroy their enemies: or in the ninth chapter, that out of horſes mouthes, ſhould iſſue fire, ſmoke and brimſtone to devoure men.

22 Secondly, he ſaith that *Antichriſt* ſhall make the Image of a beaſt to ſpeake: we anſwere: The text ſaith not, of *a* Beaſt, but of *the* beaſt. That is, as the verſe going before ſaith: *The Image of the beaſt which had the wound of a ſword and did live.* Which as *Eraſmus* expounndeth, was the Heatheniſh domination under the heatheniſh Emperours of Rome. Whoſe heatheniſhneſſe was almoſt ſtricken cleane dead by the ſword of the ſpirit, which Saint Eph. 6. 17. *Paul, Epheſians* the ſixth, calleth the *Word of God*: VVhich wound was afterwards ſalved, but fully healed by that ſpiri-

tuall

tuall beast, which the eleventh and twelfth verses of the thirteenth Chapter of the *Revelation* declareth, rose up in the Romane Kingdome, resembling Christ the Lambe; for (as the Text saith) *Hee did all that the first beast could doe before him.* Whereby hee brought the later domination so lively to resemble the former, as any picture or image could possibly bee made to resemble any beast: therefore by the second Domination, under the Popes, is meant that Image which Antichrist should make to speake; that is, should cause to publish and proclaim, that as many as would not bee conformable to all the Heathenish Ordinances thereof, as in the former Domination, should bee killed. By which meanes it came to passe (as who so will reade the latter end of the thirteenth Chapter shall see) that all were brought to be sub-

ject

ject to his Lore, Now therefore, whether we may underſtand this great worke, to bee accompliſhed by a painted picture, or carved image, and that by the ſame image which Antichriſt ſhould make to ſpeake, ſhould be meant the image of ſome carnall beaſt, or whether this bee not a meere carnall interpretation of theirs, let the diſcreet Reader judge.

23 Thirdly, he ſaith, *Antichriſt ſhall faine himſelfe to die and riſe againe:* which thing, if any one of his places doe prove, I doe here promiſe to recant. Wherfore as the *Popes* not working thoſe three miracles (actually) are not thereby cleared from beeing Antichriſt; ſo doe not theſe miracles prove *Bellarmines Iew* to worke them, to prove him to bee Antichriſt. Therefore let us come to ſome further triall with them for the better finding out of Antichriſt, by the miracles which hee ſhall worke, in which no better

courſe

courſe can bee taken, then by ſearching out the place where hee ſhall worke them: for if hee ſhall worke them in that one Citie, or Nation of the *Iewes*, then it is likely hee ſhall bee a *Iew*; but if all the world over, in the cities and Nations of the Gentiles, then it is more likely he ſhall not bee a Iew, but a Gentile.

Now, as the 13. verſe of the 13. chapter of the *Revel.* ſaith of Antichriſt, *Hee made fire come down from Heaven*; ſo the next verſe ſaith: By *the ſignes which were permitted for him to doe, hee deceived them that dwell on the earth.* By which it is moſt apparant, that Antichriſt ſhall not worke his wonders, in that one citie of Ieruſalem, nor yet in that one Nation of the Iewes, but over a great part of the whole earth, amongſt the Gentiles; therefore this proveth, hee ſhall not be a Iew, but a Gentile. Againe Saint *Iohn* in his ſixteenth chapter of the ſame booke, Reu 13.13

Booke, ſpeaking of Antichriſt and his miracle-monger, and the place where they ſhould worke their
Rev.16.13. miracles, ſaith, *And I ſaw three uncleane ſpirits like frogges, come out of the mouth of the Dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe Prophet; for they are the ſpirits of Divels, working miracles, to go unto the Kings of the earth, and of the whole world.* Alſo in the eighteenth chapter that Angell there ſpeaking of Babylon the ſeat of Antichriſt, ſaith: *With thine inchantments were deceived all Nations.* By which then wee ſee, that the caſe ſtandeth cleare, that Antichriſts miracles, ſhall not be wrought in that corner of the world, among the Iewes, but all the world over, amongſt the Gentiles; therefore Antichriſt ſhall not be a Iew, but a Gentile. Alſo, ſeeing wee our ſelves in this our age, doe ſee how the papiſts, every where, incline themſelves to

miracles, and that the Pope doth daily ſend his *Seminaries* abroad, to worke his wonders, all the world over; by plaine experience wee may bee bold to ſay, the Pope is that Gentile: but they ſay no, and who then ſhall decide the matter? that ſhall hee whom they confeſſe to bee indifferent betweene both, *Eraſmus*, who hath thus written upon the ſame place of the *Revelation*, (k) *What wonderfull tokens* (ſaith he) *have beene wrought in the Papacie, and to what end? Chriſt himſelfe did prophecie long agoe unto his Diſciples, and gave them warning of them.* k *Eraſmus.*

Againe, touching thoſe three uncleane ſpirits which ſhould deceive the Kings of the earth, and the greateſt part of the world by their miracles, hee ſayth, (l) *The firſt is the divelliſh Dragon: the ſecond is the beaſt at Rome, the very right Antichriſt: the third is the falſe Prophet, not* l *Eraſmus upon the 16. chap.*

one

one perſon, but a whole order, and multitude of biſhops, and religious perſons, Monkes, Friers, &c. And a little after. *Theſe are three ſuch foule and uncleane ſpirits, as none can be found more uncleane, and yet do they worke Miracles.* Wherefore then ſeeing that Antichriſts great miracles, are wrought in the Papacie, the Sea of Rome, and els where, by the authoritie of the Father of *Perdition*, *the Dragon of Hell*, and his *Soune of Perdition*, *the Pope of Rome*; with what impudencie can *Bellarmine* ſay, the Pope cannot be Antichriſt?

But now (Chriſtian Reader) whereas they will have their Church to bee the true Chriſtian Church, becauſe ſhee worketh Miracles, and our Church the counterfeit, becauſe ſhe worketh none: it is cleare, wee could not juſtly prove their Church to bee the Church of Antichriſt, did ſhee not worke miracles. For we finde 2. *Theſſalonians* 2. where

2. Theſ. 2. Antichriſt worketh miracles.

Saint

Saint *Paul* speaking of Antichrist the head of their Church, saith thus of him, *Even hee whose comming is by the working of Sathan, with all power and signes, and lying wonders, and in all deceiveablenes of unrighteousnesse, among them that perish, because they received not the love of the truth, that they might be saved: and therefore God shall send them strong delusions, that they should believe lies, that all they might bee damned which believed not the truth, but had pleasure in unrighteousnesse.*

25 At the day of Indgement (Christian Reader) when many of those that professe themselves Christians, shall see themselves cast out to bee damned, and will object against Christ and say, *Matth. 7. Lord, Lord, have we not by thy name propheſied; and by thy name cast out Divels; and by thy name done many great workes?* Yet for all their miracles done in his name, seeing they were done

but

but to confirme falſe Doctrine, whereby ſoules were drawn from Chriſt, to Antichriſt. Chriſt ſaith, he wil then ſay thus to them; *Depart from me, yee workers of Iniquitie, I know you not.* Therefore it was not without cauſe, that Saint *Auguſtine* oppoſed himſelfe againſt ſuch miracle-mongers, ſaying; (m) *Againſt theſe Mongers of Miracles my God hath armed mee*, ſaying: *In the later dayes there ſhall riſe up falſe Prophets, working ſignes and wonders, to deceive the Elect of God, if it be poſſible.* True it is (as Saint *Chryſoſtome* ſaith) (n) *In old time* (meaning in the time of the Apoſtles) *it was knowne by Miracles, who were the true Chriſtians, & who the falſe; but now the working of miracles being taken away, is rather found amongſt them that bee falſe Chriſtians.* Againe, to forewarne us of the latter age of the world, to take heed of beeing deluded by workers of *Miracles*, hee ſaith,

m *Aug. in Jo. tract. 13 Mat. 24.*

n *Chryſ. in Mat. Hom. 49.*

(o) *In the end of time power ſhall be given to the Divell, to worke profitable ſignes and Miracles: ſo that then we cannot know the Miniſters of Chriſt, by that they worke profitable Miracles, but by that they worke no Miracles at all.* To conclude this point, Saint *Auguſtine* reproving thoſe of his time, that would not beleeve without Miracles ſaid; (p) *Whoſoever yet requireth Miracles, to bring him to the Faith, is himſelfe a great Miracle: that, the world beleeving, remaineth ſtill in unbeliefe.* Now therefore, what uſe can there be of Miracles among thoſe which generally beleeve in Chriſt but to draw them to a new Chriſt, even to Antichriſt, as all men may apparently ſee, Popiſh Miracles wholly tendeth unto?

o *Chryſ. in Mat. ho.* 49

p *Aug. De civitate Dei l.* 22. *cap.* 8.

The

The eight Objection.

26 *Antichrist, when he commeth shall raigne but three yeares and an halfe, as is gathered by the antient Writers out of the Prophet* Daniel. 7. and 12. *and out of the twelfth Chapter of the* Apocalyps, *where it is sayd: that he shal raigne a time, times, and halfe a time: for so Saint* Iohn *himselfe interpreteth the matter, chapter* 11. *and* 13. *saying, it shall be for forty two moneths which make iust three yeares and a half: but the Popes of Rome have raigned for more ages than these are yeares, and consequently cannot be Antichrist.*

The Answer.

27 Heere now by the time of Antichrists raigne, hee would proove the Pope not to be Antichrist; which hee might very wel have done, if those three yeares

and

and an halfe, had beene to be understood of our common yeares: but that cannot possibly bee; for that, so many, so mighty, and so marvellous are the Acts which Antichrist shal effect, as that it is not possible, they should bee effected in three, nor yet in three hundred of our yeares and an half. For amongst many other things (which would bee over-tedious heere to recite) hee shall attaine to bee made King of the Clergie; and this is proved in the ninth chapter of the *Revelat.* 11. *verse.* and 2. *Thessal.* 2 *chap.* 4. *verse*: and by these words of *Gregory* the Great, (q) *Antichrist is the king of pride, (r) The universall bishop of bishops.* Secondly, hee shall bring a great part of the Christian world into subiection to his *Heathenish, Idolatrous*, and *Antichristian* Religion, and almost all true Religion to bee corrupted by his power. And this is proved in the seventeenth Chapter of the

Rev. 9. 11. 2. Th. 2. 4.

q Greg. li. 4. Epist. 34. r Lib. 4. 38.

Revel. 17. cap. 2. vers. & 18. vers.

Revelation

Revelation verſ. 2. and chap. 18. verſe 3. and by theſe expreſſe words of Saint *Hierome*; (f) *Antichriſt ſhall cauſe Religion to be ſubiect to his power.* Thirdly, hee ſhall attaine to a ſuperioritie over the kingdome of al the kingdoms of the world (which was the Roman Empire) and this is prooved in the thirteenth Chapter of the *Revelation:* and by theſe words of Saint *Chryſoſtome*, (t) *When that the Empire ſhall ſtand void, Antichriſt ſhall invade the ſtate, and ſhall labour to pull unto himſelfe, the Empire both of God and man:* and alſo by theſe words of Saint *Auguſtine*, (v) *It is written of Antichriſt, hee ſhall conquer all Kings, and obtaine the kingdome himſelfe alone.* So that by theſe three accompliſhments (omitting all the reſt) wee ſee the Pope is ſufficiently proved to be Antichriſt. And whether it bee a thing likely, that a new upſtart fellow, a Iew of but three yeares ſtanding, ſhould attaine

f *Hieron to Algeſia.*

t *Chryſ.* in his 4. *Hom.* upon the 2. Th. ca. 2

v *Aug.* upon the 9 Pſal.

taine to so great power and dignitie, in three of our yeares and an halfe, where by he might be proved Antichrist, let all that are not out of their right wits judge betweene us. But forasmuch as the Pope himselfe, did not accomplish so mighty matters, in three of our yeares and an halfe: wee must search further, to see what kinde of yeares the Holy Ghost meant.

28 *Andrew Osiander* writing upon this point, affirmeth them to be Angels yeares, which the Angell in the twelfth Chapter of the *Revelation* calleth, *A time, times, and halfe a time:* which some doe call Propheticall yeares, because the Prophets in times past, did use to count by them, which are to be searched out by Angels daies, and moneths. Now an Angels day, as we finde in the ninth Chapter of *Daniel*, is a yeare; for there, both in the seventy weekes, and sixty two Weekes, a day is a yeare.

Revel. 12.

Angels daies and moneths.

a yeare: And even after this maner, is the ſpirituall counting, by the direction of God himſelfe, as appeareth in the fourteenth chapter of *Numbers*, to *Moſes*; and the fourth Chapter of *Ezekiel*, where the Lord ſaid unto him: *Thou ſhalt bear the Iniquity of the houſe of Iudah fortie yeares: I have appointed thee a day for a yeare, even a day for a yeare.* So that even by this rule, muſt wee count the time of Antichriſts reigne, even by theſe Angels daies: Angels daies I ſay: for as the ſayd *Oſiander* ſaith, * *Notwithſtanding with us which be concluded under the heavens, the courſe of the Sun from East to West, finiſheth our day in foure and twenty houres, yet with the Angells that dwell above the Circles and orbes of the Planets, their day finiſheth her courſe whiles the Sunne moveth in her Zodiack, from the South to the North; and againe from the North to the South which is not finiſhed but in one*

* *Oſiander* in his book of conjecture of the end of the world, and time of Antichriſts raign, pag. 10.

one of our yeares. Therefore it is certaine, there bee Angels daies, and those daies are yeares. Now an Angels moneth we finde in the twelfth chapter of *Daniel*, to containe just thirty of those Angels dayes, and by the forty two moneths, in the thirteenth Chapter of the *Revelation*, which *Bellarmine* citeth, we finde that an Angels yeare, doth containe twelve of those Angels moneths; for that three times twelve is thirty six, & six moneths for the halfe yeare, makes just fortie two, which make just three Angels yeares and an halfe: which albeit they bee not by the Angell in the twelfth chapter of the *Revelation*, nor by *Daniel* in his seventh chapter, called yeares, in expresse words, but *A time, times, and halfe a time*: yet may wee truly gather by *Daniels* words in his fourth chapter, that by times he meant yeares; for that he there calleth *Nebuchadnezzars* seven yeares, seven times.

Dan. 12. 12. Revel. 13. 5. Angels yeares. An Angels yeare doth containe 360. yeares, after 30. dayes to a moneth, which the Greeke Astronomers call a *Time*.

By which then wee see, that as In that chapter, by times hee meant Yeares, so in the seventh chapter, hee and likewise the Angell in his twelfth Chapter of the *Revelation*, by Angels times, meant Angels yeares: one of which containes just 360. of our yeares, after thirty daies to a moneth; which the Greeke Astrologians also call a Time.

29 Now then, the time of Antichrists reigne, being set downe to bee three yeares and an halfe; it is cleare, they bee Angels yeares, and not three of our yeares and an halfe. And the rather, because the Angell in the third verse of the eleventh Chapter, and sixth verse of the twelfth chapter hath set downe, that those yeares by which wee must count, must containe just 1260. dayes, which ours doe not, but hath seventeene dayes and an halfe over; which if it were but the halfe day, would marre their whole matter.

matter. Therefore seeing those three Angels yeares and an halfe, doe containe just those 1260. dayes, and that so many of those dayes, are so many of our yeares, after thirtie dayes to a moneth: Antichrists reigne shall continue, (rising and falling, 1260. yeares; of which counting from *Boniface* the third, in whom Antichrist first rose (which, as wee proved before, in the third answere, was in the yeare of Christ 607.) Antichrist hath now reigned a thousand and twelve yeares, and two hundred forty and eight, are yet to bee accomplished, if God with the shortening of the world (as some understand) for her iniquity, doe not also shorten his time for his iniquity.

30 But now, notwithstanding wee have thus plainely prooved the Pope to bee hee that shall raigne fortie two moneths; and consequently to bee Antichrist, yet as their manner is, I

know they will deny it; and who then shall decide the matter? truly *Bellarmine* himselfe shall bee one, Saint *Bernard* another, and their *Robertus* the *Dominican Frier* another. *Bellarmine*, howsoever in all his former objections, hee laboured to prove a Iew to be Antichrist, that should domineire over that one Nation of the Iewes onely; yet here hee wresteth the Scripture, to have us to understand, that Romish Gentile, mentioned in the thirteenth chapter of the *Revelation* (unto whom the Text saith, *Power was given over every kindred, tongue and nation.*) to be her. So that hereby he hath proved all his former Objections, but very fond conjectures, and meere fables. Also, whereas the Text saith, that unto the same beast, *Was given a mouth to speake blasphemy, and to keepe warre with the Saints:* their Saint *Bernard* also understanding this of the great Antichrist, saith thus of the Pope:

(x) That

(x) *That beast that is spoken of in the booke of the Revelation, unto which beast is given a mouth to speake blasphemy, and to keepe war with the Saints, is now gotten into* Peters *Chaire, and there sitteth as a Lyon, prepared to his prey.* Again, speaking of the Popish Priests and Ministers, hee saith plainely thus; (y) *They serve Antichrist, Ergo* the Pope is Antichrist. Their Dominican Frier sayth, (z) *I saw in a vision in the Pallace of Laterane, and in the Porch before the Chaire of Prophero, where triall is made whether the Pope be a man or not, how that an huge Serpent tumbled it selfe upon a thicke and great reed, making a great noise, and the Spirit sayd unto mee: this Serpent is Antichrist, & his condemnation is at hand.* To conclude this matter, their Bishop *Cornelius* bewailing the miserable estate of both spiritualty and Layetie (in the Romish iurisdiction) sayth,

x *Bernard in his 25. Epistle.*

y *Super cât. fer 22.*

z *Robertus in his 3. vision.*

a *Cornel. oratio Cornelii.* Epist. *Betonti* 3. *Dominica advent. in Concil. Trid. habita.*

(a) *Would God they were not fallen wholly with one consent from Religion to Superstition, from Faith to Infidelitie, and from Christ to Antichrist. Ergo*, the Pope is Antichrist by their owne confession.

31 But now whereas wee affirmed Antichrist first to arise in *Boniface* the third bish. of Rome, of that name, because in him was the order of universall Bishops established by the Emperour *Phocas*, let us heare what their Saint *Vincent* saith hereof; (b) in his treatise of the end of the World: amongst other things, fore-shewing of two kinde of Antichrists, one to bee an open professed enemy to Christ, and al sorts of Christians; the other, he said, shall be a *mixed kinde of Antichrist. And this* (sayd he) *shall be an evill Pope made by an evill Prince of great power, who shall place his evill Pope in the Province of Babylon. And to this mixed Antichrist*,

b *Vincent.*

(saith

hee) *many Prelates shall adhere.* Also their Saint *Bridget* having declared the great ruine of the Church under the Popes, and the desolation of many soules by their meanes, saith, (c) *Yet know for all that, that betweene the time of humble* Peter, *and the time that* Boniface *did mount up to sit in the seat of Pride, many did ascend into heaven.* Which is as much as to say, before there was an universal Pope made and established, and consequently a Popish Church, many soules were saved in the Romish jurisdictiõ: but afterward (as shee saith) (d) *Both Clergie and Laitie are scattered, and runne severall wayes, carried with the immoderate love of (worldly) commodity, neither doe they care a whit for the incommodity and damage of their soules.*

c *Bridget* 3 Booke 27. Chapter.

d *Ibidem.*

The ninth Objection.

32 *Besides this, the Scriptures teacheth us plainely, that before Antichrist come,* Henoch *and* Elias *shall returne to oppose themselves against him, & in the end shal convert the Iewes,* Malach. 4. Eccl. 48 Matth. 17. Apoca. 11. *But we see not this point fulfilled to prove the Pope to be Antichrist.*

The answer.

33 Here to blinde the eyes of the ignorant, he telleth them a tale of a tub, to wit, that before Antichrist come, *Henoch* and *Elias* shall returne, to oppose themselves against him, and shall convert the Iewes: and for proofe he citeth foure places of Scripture, of which if any one of them doe proye his Assertion, I dare recant

all

all that I have written. For, as touching the returne of *Henoch*, there is no ſuch thing mentioned in all the Scriptures; and for that Prophecie of *Malachi*, which foretold of the returne of *Elias*, if wee may beleeve our Saviour Chriſt, that was fulfilled in Saint *Iohn Baptiſt*, *Matth.* 11. Where in the ſeventh verſe it is ſaid, *Ieſus began to ſpeake unto the multitude of* Iohn: and in the thirteenth verſe, Chriſt ſaid, *All the Prophets and the Law prophecied unto* Iohn, *and if ye will receive it, this is* Elias *which was to come: hee that hath eares to heare, let him heare.* And in the tenth verſe, hee declareth *Iohn* to bee the ſame *Elias* which the Prophet *Malachi* (in that fourth Chapter which *Bellarmine* citeth) foretold ſhould come, in that hee there repeateth the very words of *Malachie*: and hereby our Saviour Chriſt confuted that erronious opinion of the Iewes, who thought that *Elias* ſhould returne

Mat. 11. 7.

Mat. 11. 10.

Mat. 17. 10.

Mat.17.10 return into the World in his owne proper person, as the Papists doe at this day. Also by these words of Saint *Luke* spoken of *Iohn*, *Hee shall goe before him* (to wit Christ) Luk.1.17 *in the spirit and power of* Elias) is plainely confuted that erronious opinion of some of the Rabbines; (who held that *Elias* should rise either in his owne body, or his soule, to enter into some other bodie) in that hee sheweth him to returne onely in power and spirit, in the person of *Iohn Baptist*. And as touching the calling of the Iewes, by *Enoch* and *Elias*, forasmuch as no place in all the Scripture doth shew the returne of *Enoch*, and that Saint *Iohn Baptist* was onely that same *Elias* that the Prophets foretold should come; it is cleare, the Iewes shall not bee converted by them: and the rather, because Saint *Paul* declareth, *Romans* 11. 11. verse, that Ro 11,11 verse. their conversion shall be by the Christian Gentiles; and that *Erasmus*

rasmus writing upon the same place declareth that when the fulnesse of the Gentiles be come into the Christian Church, and all bee of one Religion (the Iewes onely excluded) they will storme and rage at the Christians for a while, but ere long, will ioyne themselves unto them: therefore they shall bee converted by the Christians, and not by *Enoch* and *Elias*. Wherefore what prophecie is there yet to bee fulfilled, that should prove the great Antichrist not yet come, or what one sound Argument hath *Bellarmine* made, to prove the *Pope* not to be the same? *Eras Paraf.*

The tenth and last Obiection.

34 This Obiection is to prove the day of Iudgement, a day certaine to bee knowne of man; which because our Saviour (as hee

he was man) ſaid was uncertaine to himſelfe, I leave to meddle with that matter; but whenſoever it doth come, I doubt it will come too ſoone for *Bellarmine*, and all that are led by him; to cleave unto the Beaſt of Rome, as may appeare in the foureteenth Chapter of the *Revelation*, where it is thus written: *If any man worſhip the Beaſt and his Image, and receive his marke in his forehead, or on his hand, the ſame ſhall drink of the Wine of the wrath of God, yea, of the pure wine which is powred into the Cup of his wrath; and hee ſhall be tormented in fire and brimſtone, before the holy Angels, and before the Lambe, and the ſmoke of their torments ſhall aſcend evermore: and they ſhall have no reſt day nor night, which worſhip the Beaſt and his Image, and whoſoever receiveth the Print of his name.* And this is it which their Saint *Bridget* (canonized for a Saint by Pope *Bonifacy* the ninth) ſaith

Revel. 14. 9,10,11.

saith of the Popes, their Prelates, and all that are seduced by them, (e) *Instead of honour they shall have eternall shame and confusion; and looke how high they have ascended above others, through pride, as low shall they bee brought under others in Hell. Their members, that is to say (saith hee) all their followers and favorers, shall bee cut off, disjoynted, and pulled in pieces, like unto a wall that is casting downe, wherein is not left one stone standing upon another: neither shall my love and mercie ever warme them, nor build them up againe into eternall mansion in the Heavens, but they with their heads, secluded from all good comfort, shall be tormented eternally.* Wherefore it behooveth every man, as he tendereth his owne salvation, to turne from Popery in time, least dying therein, hee be utterly deprived of eternall salvation. And thus much for answer to these objections, for the clearing

e *Bridget* in her 1. book 41 Chap.

ting the *Pope* from beeing Antichrist. Now it remaineth in the next Chapter to answer the other Objections, which deny Christian Rome (now in her later daies) to be that Babylon, the seat of Antichrist, which the Angel in the seventeenth Chapter of the *Revelation*, calleth the *Mother of whoredomes and abhominations of the earth*: and which the other Angell in the 18. Chapter, saith, *Is falne, and become the habitation of Divels, the hold of all foule spirits and Cage of every uncleane and hatefull bird.*

Revel. 17. and 18.

CHAP.

CHAP. III.

Tending to resolve all men, That Christian Rome (now in her later daies) is that Babylon, the seat of Antichrist, which the Angel in the 17. Chapter *of the* Revelation, *calleth the Mother of Whoredomes, and abhominations of the Earth; & which the other Angel in the* 18. Chapter *saith, is fallen, & becom the habitation of Divels, the hold of al foule spirits, and cage of every uncleane and hatefull bird.*

WHosoever will diligently peruse the 13. cha. of the *Revel.* shall evidently perceive, that *Romish Babylō* is described by 2 manner of Beasts; the one corporall, the other spirituall. The corporall beast is desciphered by the similitude of an ugly Monster, being *Rev.* 13, 1, 2.

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ing in ſhape like unto a Leopard, his feet like Beares feet, and his mouth, as the mouth of a Lyon. The ſpirituall Beaſt is onely ſayd to have two Hornes like the Lambe. Vnder the firſt beaſt was our Savior Chriſt, and all his Apoſtles put to death, as alſo many thouſand Chriſtians after them: and almoſt all the Biſhops of Rome, for the ſpace of neer three hundred yeares. This corporall Beaſt, was Heatheniſh Rome and Regiment, which the Papiſts would make the world to beleeve, the Angell in the ſeventeenth Chapter, onely called Babylon.

Verſ. 11.

2 The firſt beaſt wee ſee, is ſet forth in a viſible ſhape, to our corporall eyes; the ſecond in no ſhape, therefore to be diſcerned with ſpirituall eies: onely it is ſaid to have two Hornes like the Lambe: that is to ſay, to ſeeme to have the two Teſtaments, the Law of God, and Goſpel of Chriſt to bee the onely ſtrength of his king-

Kingdome, and Prieſthood, as Chriſt himſelfe had. By which it is certaine, that by this ſecond beaſt (ſo reſembling Chriſt) is meant Chriſtian Rome, and her Regiment. Now the firſt beaſt, they confeſſe was wel worthy the name of Babylon; for that it did as well reſemble old Babylon (*in tyrannie, Idolatrie, and all manner of abhominations*) as if it had beene the very ſame: therefore, if wee can prove that the ſecond Beaſt became ſo lively to reſemble the firſt beaſt, as the firſt beaſt did the firſt Babylon, then the caſe will ſtand cleare, that the ſecond beaſt is as well worthy the ſame name. Now for proofe hereof, what better Authour can wee bring, then the Angell himſelfe, who of the ſecond Beaſt ſaith thus * *And hee did all that the firſt beaſt could doe before him, and hee*

* Some of our Writers have doubted that, becauſe it is ſaid hee did all that the firſt beaſt did before him, or in his ſight: that this cannot be meant of the Popes ſpiritual regiment; but the 20. verſ. of the 19. Chap. wil ſhew them it is.

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Vers. 11.

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Kingdome, and Prieſthood, as Chriſt himſelfe had. By which it is certaine, that by this ſecond beaſt (ſo reſembling Chriſt) is meant Chriſtian Rome, and her Regiment. Now the firſt beaſt, they confeſſe was wel worthy the name of Babylon; for that it did as well reſemble old Babylon (*in tyrannie, Idolatrie, and all manner of abhominations*) as if it had beene the very ſame: therefore, if wee can prove that the ſecond Beaſt became ſo lively to reſemble the firſt beaſt, as the firſt beaſt did the firſt Babylon, then the caſe will ſtand cleare, that the ſecond beaſt is as well worthy the ſame name. Now for proofe hereof, what better Authour can wee bring, then the Angell himſelfe, who of the ſecond Beaſt ſaith thus * *And hee did all that the firſt beaſt could doe before him, and hee*

* Some of our Writers have doubted that, becauſe it is ſaid hee did all that the firſt beaſt did before him, or in his ſight: that this cannot be meant of the Popes ſpiritual regiment; but the 20. verſ. of the 19. Chap. will ſhew them it is.

hee caused the earth, and them that dwelt therein, to worship the first beast: that is, commanded al upon the Earth within his Dominions, to lay to their helping hands with him, to bring the Christian state into the first beasts form and order: and also to bring all the Inhabitants, within his jurisdiction, to conforme themselves in reverence and humble obedience unto the same, and so to worship the first beast, in honouring his old Heathenish Ordinances, by which it is without all contradiction: the second beast is no whit lesse worthy the same name.

3 But yet for more plainer proofe, that by the second beast is meant the spirituall Regiment of Christian Rome, let us heare how *Erasmus* doth interpret those words of the Angell in the thirteenth Chapter: his words bee these, (a) *When as the Romane Kingdome, after the time of* Iulianus, *began to bee divided into East*

a *Erasmus upon the 13. Chap. 3. Sect.*

East and West, and to diminish for a season, then began a new Roman Kingdome and iurisdiction, namely the Popes pompe: and a little after, (b) *This Kingdome of the Papists tooke upon it all the power of the first beast, the Romane Emperour, and compelled the Christians to Idolatrie and service of false gods, under a pretence of honouring Christ and his Saints*: by which it is most apparent, that by the second beast is meant the Popish Christian Regiment of Rome And this is very sufficient for the proving, that by the two beasts in the thirteenth Chapter, is meant the *Heathenish Romane* Regiment, and the *Popish* Christian Regiment. Now it requireth that wee prove also, whether by the beast mentioned in the seventeenth Chapter, which the Angell there called Babylon, *the Mother of all Whore-domes*

b *Ibidem.*

and

and abhominations of the earth, he meant Heathenish Rome, and her Regiment, under the Pagan emperours, or of Christian Rome, and of her Regiment under the Popes.

4 *Erasmus* having discourſed at large, of the matters contained in the thirteenth, foureteenth, fifteenth, and sixteenth Chapters, comming to the seventeenth Chapter, hee saith thus, (c) *One of the seven Angels, which spake of the seconde kingdome, and of the jurisdiction of Rome, and of the beast with two Hornes, commeth now againe, and will speake more plainely.* So that hee giveth us to understand, that the same beast in the thirteenth Chapter, and that in the seventeenth Chapter, are both one. Now wee heard before, by what sufficient arguments hee proved, that by the second beast was meant Christian Rome, and her Regiment; but let us also see by what inducements he

c *Erasmus* upon the 17 chap. Sect. 1. The spirituall beast in the 13. chap. and that in the 17 cap. are one.

hee is lead, to affirme, that that beaſt in the ſeventeenth Chapter is the ſame. The firſt motive, I take to bee this; namely, for that the ſame beaſt, which the Angell in the fift verſe called Babylon, *the Mother of whoredomes and abhominations of the earth*, in the eight verſe, hee ſaw, hee had expounded to *Iohn* to be a city; and in the ninth verſe, to be that only Citie, that compaſſeth within her ſeven ſpeciall hills; which was ſufficient to perſwade him, that by the beaſt in the ſeventeenth Chapter the Angell meant Rome. Secondly, to induce him to underſtand, that the Angell meant Chriſtian *Rome*, hee ſaw the Angell ſpake of Romes eſtate in her later daies: for that ſo ſoone as he had declared unto *Iohn*, the beaſt to be a Citie, and with one and the ſame breath to adde theſe words; *which raigneth over the Kings of the Earth*; And alſo for that hee ſaw him to prevent *Iohn* before

Evident notes to prove Chriſtian Rome Babylon.

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in the twelfth verſe: for underſtanding them of Kings in his dayes, in ſaying thus of them: *Which yet have not received a Kingdome, but ſhall receive power at an houre with the beaſt.* As alſo, for that by theſe very words, hee declared unto him, that hee did not ſpeake of the firſt beaſt, becauſe that beaſt was then in his full power, and raigned over both Iewes and Gentiles.

5 Thirdly, for that hee ſaw the Angell had declared unto *Iohn*, that thoſe Kings which afterwards ſhould riſe up with the beaſt, ſhould continue with her to the end of her dayes, & ſhould grow into ſo great hatred againſt her, that they ſhould purſue her to her utter deſtruction. For as in the 12. verſe, hee deſcribed thoſe kings, by the ſimilitude of tenne hornes, ſo in the ſixteenth and ſeventeenth verſes, hee ſaid unto *Iohn* thus of thoſe hornes: *And the ten hornes which thou*

Revel. 17.

ſaweſt

ſaweſt upon the beaſt, are they that ſhall hate the Whore, and ſhal make her deſolate and naked, and ſhal eat her fleſh, and burne her with fire, for God hath put in their hearts to fulfill his will, and to doe with one conſent, for to give their kingdome unto the beaſt, untill the words of God be fulfilled. Fourthly, the fourth verſe of the ſeventeenth chapter, inforced him to underſtand the beaſt which the Angell there calleth *Babylon, the Mother of Whoredomes and abhominations of the earth*, to bee the Chriſtian ſtate of Rome, in her later daies; for that the Angell there ſaid, Shee offered to the World, *the abhemination and filthines of her fornication, in a Golden Cup*: that is (as the learned expound it) her idolatries and whoriſh Doctrine & religion, in the name of Chriſt: which cup *Eraſ.* declareth, Heatheniſh Rome diſdained once to handle, & abhorred what good ſoever was offered to her therin: Revel. 17.

fore hee could not otherwiſe underſtand, but that the Angel meant the Chriſtian Church of Rome, in her later daies; which under the glittering and golden ſhew of the name of Chriſt, poyſoned a great part of Chriſtendome, with that whoriſh filthineſſe of her Heatheniſh Fornication, as appeareth in the ſecond verſe of the ſeventeenth Chapter, and the third verſe of the eighteenth Chapter. And thus wee ſee the foure principal points, which fully reſolved that moſt learned *Eraſmus*, and may alſo as fully reſolve all men, that by *Babylon, the Mother of Whoredomes and abhominations of the Earth*, the Angell meant Chriſtian Rome in her later daies. Now let us heare how *Eraſmus* concludethof Chriſtian Rome; thus hee ſaith.

Revel. 17 2.
Revel. 18.3

d *Eraſ.* upō the 17. *cap.* Sect. 1.

6 *This whoriſh Woman* d *hath decked and garniſhed her ſelfe, not like* Peter *and* Paul, *with divers and many vertues, but with ſilver and gold and pretious ſtones, and pearles:*

Pearles: And the cup of gold which she offereth to the World, is not the love of Christ, the Christian Faith nor the Law of God, but her owne Decrees and Ordinances, that shee may play the Whore at her pleasure, with pompe, authoritie, and lust, without all shame or feare, beyond all measure, and all under the pretence and name of Christ.

Againe hee saith, (e) *The whole order of Bishops and multitude of spirituall pastours, which by their office and calling, ought to maintain and support the true Doctrine of God, have bent themselves, their whole life and state, utterly against the Doctrine of the Gospell, that nothing can bee more unlike the state of the Apostles, in doctrine, religion, or life, than is their order and state.* Again hee saith, (f) *This second Beast with his two hornes, is twice as bad as the first; forasmuch as through her two hornes, it had power both of body and soule, over the Doctrine, and over the politique*

e Eras. upon the 16. cap. Sect. 3.

f Eras. upon the 16. cap. Sect. 2.

politique Lawes, with mouth and hand againſt God, the temporall government, Chriſt and his Miniſters. And againe hee ſaith, (g) *The blood of the holy Prophets and Preachers, hath this Whore (the Papacie) ſhed without meaſure, till ſhee was ſo drunke therewith, that ſhee tooke and eſteemed her tyrannie for godly zeale:* therefore he concludeth with the very head of the Romiſh Church thus, (h) *For the name of the Chriſtian Church, hee hath deſerved another name, even to be called the Whore of Babylon, the Mother of all abhominations, idolatrie, and of falling into Heatheniſh ſuperſtition.* And thus (Chriſtian Reader) thou ſeeſt moſt apparantly proved, that by Babylon is meant the Chriſtian Church of Rome, now in her later daies. Now let us intreat a little of the fall of Babylon, for that wil make this matter yet more apparant.

g Eraſmus upon the 27. Chap. 1. Sect.

h Eraſ. in the words going before.

7 This Angel in the 17. chap. having

having finiſhed his teſtimony touching ſpirituall Babylon, S. *Iohn*, in the beginning of the 18. chap. ſaith thus: *And after theſe things I ſaw another Angell come downe from heaven, having great power, ſo that the earth was lightned with his glory, and hee cried out mightily with a loud voice, ſaying, it is falne, it is falne, Babylon the great City and is become the habitation of Divels, and the hold of all foule ſpirits, and a cage of every uncleane and hatefull bird: For all Nations have drunke of the Wine of the wrath of her Fornication, and the Kings of the earth have committed fornicatiõ with her.* Now we heard before by the other Angell, that Chriſtian Rome is Babylon, therfore if this alſo be ſpoken of Chriſtian Rome, then is Chriſtian Rome ſo wonderfully fallen, as that ſhe may rightly be called Babylon: & that it may appeare indeed, that this Angel did alſo ſpeak of Chriſtian Rome, let us heare how *Eraſmus* doth interpret his

Rev. 18. 3.

words, thus he saith, (i) *This is spoken principally against the second Regiment of Rome, which under the pretence of the name of Christ, hath dealt so rebellionsly against all faithful Christians.* And a little after (k) *Now is it knowne, that shee hath beene an Habitation for the wicked, unfaithfull, and filthy Sodomites.* And again, (l) *With this Babylon have Princes and Prelates, yea whole Kingdomes committed Whoredomes.* So that by this wee see most apparantly, that the same which is here spoken touching the wonderful great fall of Babylon, is spoken of Christian Rome.

i Eras. upon the 18. cap. Sect. 1.

k Ibidem.

Eras. upon the 18. cap. Sect. 3.

8 True it is that some doe understand this to bee meant of the fall of the first beasts power, the Heathenish Empire, which was overthrowne by *Constantine* the Emperour, when hee was converted to Christianitie, about 300 yeares after Christ: but this cannot be, for by *Constantines* means, the Romanes became Christians;

therefore if we ſhould underſtand it of that time, and ſtate, we ſhould underſtand that the Angell called *Rome Babylon, and the habitation of Divels*, in reſpect that it was wholly become the habitation of Chriſtians: and that the Chriſtians were thoſe Divels, foule ſpirits, uncleane and hatefull birds; which were moſt ridiculous ſo to ſay. Againe, thoſe words of the Text, which ſay, *And is become*, importeth a time when ſhee was not ſo, which could not be meant of that time when ſhee was impious and Pagan, for then ſhee was no better; but of a time after, when ſhee was riſen and fallen. And that it may appeare, that Chriſtian Rome (under the Popes) did ſo fall, as that ſhee became this helliſh habitation, none can make it more of credit, nor more apparent, then the Romaniſts themſelves have done, as wee ſhall now ſee by theſe their owne teſtimonies following.

Rome riſen and fallen.

9 Their *Bernard* (which lived almost a thousand years after heathenish Romes daies) writing of the state and manner of the Romans (in his daies) saith thus,

m *Bernard. de consider. ad Eugeniu. l. 4.*

(m) *The Romans are wise to doe evill, good they know not how to do: they are irreligious towards God, presumptuous against holy things, they be Wolves, not Sheepe.* And a little after, speaking of the Pope & of his spirituall Pastors, he saith,

n *Ibidem.*

(n) *Of such art thou Shepheard, if I durst speake all, they be rather the Pastors of divels, than of sheep:* and againe complaining of the divelishnesse of his time, & the ripenesse of the church of Antichrist, among the Romans, hee saith further thus,

o *Bern. ser. 6. in psal. 91*

(o) *It onely remaineth that the man of sin be revealed, the son of perdition, a divell, not onely of the day, but also of the noone day.* Likewise their Writer *Holcote*, complaining of the Romish Priests and Prelates in his dayes,

p *Holcot in lib. Sapientiæ lect. 9. 182.*

saith, p (*They be like the Priests of Baal,*

they resemble the Priests of Dagon, they are the Priests of Priapus, *and Angels of Hell.*) So then, hereby we see, that the Pope and his prelates, are the chiefe of those Divels, of whom the Angell saith, Rome is become the habitation. Now let us see also who be those foule spirits, uncleane and hatefull birds.

10 Their Writer *Aventine* saith (q) *I am ashamed to say, what manner of Bishops wee have; with the revenues of the poore, they feed horses, hounds, I need not to say whores.* Saint *Bernard* saith, (r) *It is a shame to name those things which our Bishops doe in secret.* Their *Mantuan* saith, (s) *It is in every mans mouth, Cities, and countries talke of it, and the very brutt thereof hath quenched all care of vertue.* Also, their Bishop *Cornelius* sayth, (t) *With what Monsters of filthinesse, with what channell of uncleanesse, with what pestiferous contagion, are*

q *Avent. annalib Boiorum lib 6*

r *Bernard. sup Cant. ser. 33 Serm. ad clerum, &c.*

s *Mont. Calumitatum lib 3*

t *Oratio Cornelii Epist. Bitontij.*

Not both Priests and people defiled, make your selves Iudges, and begin at the Sanctuary of God. Also their *Palingenius* saith, (u) *Let no Frier, Monke, or any other priest come within thy dores: take heed of them, no greater mischiefe, they are the dregs of men, the Fountains of Folly, the sinkes of sinne, Wolves, under Lambes skinnes, deceiving the simple with a false shew of honesty: and under the shadow of religion, hide a thousand of unlawfull acts: committers of Rapes, abusers of boyes: the Priests and Monkes that should bee chaste, spend night and day, either openly with Whores, or closely with boyes. O shame* (saith he) *can the church indure such hogges?* Whereupon their *Platine* saith, * *What shall wee thinke will become of this our age, wherein our vices are growne to that height, that they have scant left any place with God for mercy; how great is the lechery of all sorts among the Priests, and especially*

u Paling. Marcell. Paling. Zodiac. vita l. 5. in Leon. decim. Virgine. Iacob. l. 9. Sagittario.

* Platine vita Marcellini.

among the chiefe Rulers? To conclude, *Mantuan* giveth the definitive ſentence, and plainely affirmeth that they of the Church of Rome, are onely thoſe foule ſpirits, uncleane, and hatefull birds, for ſayth he, (x) *They are hateful to heaven, and loathſome with uncleane luſts; alas, in vaine attempt they ſacred rites with inceſtuous hands, they rather kindle and provoke God, than appeaſe him:* therefore ſaith hee againe (y) *Never hope for helpe, ſo long as ſuch pray for you.* And thus as wee ſaw proved before, by their owne teſtimonies, who were thoſe divels; ſo here alſo wee ſee as plainely proved by their owne Writers, who bee thoſe foule ſpirits, uncleane and hatefull birds, whereof Rome and her Regiment in her later daies, is become the habitation. And thus much for the proving, that by the fall of Babylon, is meant the great fall of the Chriſtian Church of Rome, under the

x *Mantu. Calamitatum, l. 3.*

y *Ibid.*

Popes

Popes of Rome. Now let us see the time when shee began to fall, and her full perfection whereunto shee fell.

11 Touching the first point, *Tertullian* seemeth to be the first that maketh any mention thereof, (hee lived about two hundred yeares after Christ) who then bewailing the declined estate of the Christian part of Rome, thus exclaimed against it, (z) *O Rome! how much art thou changed from old Rome? thou which wast once the chiefe in all the world, art now become the chiefe in all naughtinesse.* Also, about one age after that, Saint *Hierome* perceiving how shee began to be corrupted in doctrine, thus exclaimed against her, (a) *Was there,* saith hee, *none other place in all the World to receive this voluptuous doctrine, but that which* Peters *preaching had built on the Rocke Christ?* Again, hee said to the maintainers of this doctrine, (b) *Thou that art a maintai-*

z Tertul. in Apologetico

a Hieronim. adversus Iovinianum l. 2.

b To Pammachium.

tainer of this new Doctrine, ſpare thy Romane cares, ſpare thy faith, which is ſo commended by the Apoſtles owne mouth: to this day the Chriſtian world hath ever beene without this Doctrine. And againe hee ſayth, (c) *Whiles I ſtayed at Babylon, and was an Inhabitant of that Purple Whore, and lived amongſt the Romanes, Behold, the pot which was ſeene in* Ieremie, *from the North, beganne to ſeethe; and the Senate of Phariſes, made an uproare: and the whole faction of rude and ignorant, as it were in defiance of learning conſpired againſt mee.* Furthermore, he crying out againſt the Idolatry which was then crept into the Church, and alſo againſt the Idol makers, ſaith: (d) *He adorneth his image with ſilver & gold, that by the glittering of both mettals, he may deceive the ſimple: which error (ſaith he) is now crept in among us.* Alſo within leſſe than

c Idem præfat. in lib. Didymi de ſpiritu ſancto.

d in his 11 booke 10. chap. upon Ieremy.

then twentie yeares after that, Saint *Augustine* declareth, how their Idolatrie was defended by the Idolaters, to be no Idolatrie; namely; becauſe they tooke not their Image for God: but ſayd he, (e) *Let no man ſay to mee, the Image is no divine power, they know it is not God; I would to God,* ſayth hee, *they ſo knew it as wee know it; but what they have, and in what ſort they have it, and what they doe about it, the Altar beareth witneſſe* Therfore fromhence it was which in another place he ſaith, (f) *They have made us the Citizens of Babylon, wee have left our Creatour, and have worſhipped the Creature, wee have left him that made us, and have worſhipped that which wee have made our ſelves.* wherefore their *Ambroſius Auſbertus*, thus concluded even of Chriſtian Rome, ſaying, (g) *Rome is the ſecond Babylon.*

e *Aug.* in his ſermon upon *Mat.*

f *Aug* in Pſal. 44.

g *Auſbro in Apoca. li. 6.*

12 Furthermore, about ſome thirty yeares after that, Saint *Chryſoſtome*

Chryſoſtome, ſpeaking of the decaying eſtate of the Chriſtian Church, ſaith, (h) *The Church at this day is like unto a woman that hath quite loſt her old modeſty*: that is, her ſober and chaſte behaviour towards her Husband Chriſt, and doth begin to waxe wanton towards new Lovers; with whom whiles ſhee dallied, roſe up a ſpokeſman, to make a match between Antichriſt and her, which was *Iohn* Biſhop of Conſtantinople, whom *Gregorie* the Great, therefore called (i) *The forerunner of Antichriſt*. But as *Pelagius* before *Gregories* dayes, ſtayed the Marriage from beeing ſolemnized, ſo did *Gregory* during his daies: who perceiving that the Church was like to have a new Husband, to wit, an univerſal Biſhop to be made, and to become her head in ſtead of Chriſt: Hee confeſſed with teares, that the ſtate of the Church, was like to fall to ground. For (ſayd hee)

h *Chryſ. in* 1. *ad Corinth Hom.* 36.

i *Gregory in his* 6. *book Epiſt.* 30.

(k) *Seeing*

k Greg. lib. 4 Epist. 52. & 55.

(k) *Seeing the Order of Prieſthood is fallen within, it cannot now ſtand long without.* And thus much concerning the fall of the Church, eſpecially of that part under the Patriarke-dome of Rome, before there was an univerſall Pope eſtabliſhed in Rome. Now it remaineth that wee ſee how it grew to perfection, under Vniverſall Popes, in theſe 4. principall poynts, Doctrine, Faith, Religion, and generall Apoſtaſie: Which God willing ſhall be made evident by their owne Writers alſo.

l *Vincent.* in his treatiſe of the later end.

13 Touching the firſt point, their Saint *Vincent* ſaith, (l) *The religious orders are become unto mens ſoules the way of perdition.* And a little after, hee ſheweth the reaſon to be this. *For*, ſaith he, *the moſt part of Preachers, preach now adayes, not the ſimplicitie of the Goſpell, but the ſubtilitie of* Ariſtotle. Their Saint *Bridget* ſpeaking in the perſon of Chriſt, ſaith,

(m) *They annull and make of no effect my word, they affirme and teach their owne lies, and denie my truth, &c.* (n) *My word is unto them intollerable, and my wisedome and doctrine in their account but vaine.* Therefore (o) *They doe not preach and publish to the people my word, neither doe they teach my Doctrine, &c.* (p) *They follow their own fancy, so that their owne inventions are unto them a Law, &c.* (q) *They say & do boast that they understand my Law, and yet it is but for the deceiving of others, &c.* (r) *For of the upright man they make a wicked man, of the simple they make a divell.* And this commeth to passe as their Cardinal Beno sheweth, (s) *They are led by the spirit of error and Doctrines of Divels.* Whereby, as their Bishop Cornelius saith, (t) *The savour of life, is turned to the savour of death.* So as their *Matthew Paris* the Monke saith (u) *Whence Christians were wont to fetch the water of Righte-*

m Bridget l. 4. c. 4. p. 133.

n In lib. 6. of her Revelati. c. 26.

o Li. 4. c. 132

p Li. 6. of her Revel. c. 26.

q Lib 6. Revelat. c. 15

r Lib. 4. 132

s Beno de vita & gestis Hildeb.

(t) Cornelii orat. Trident

u Paris in Henrico 2. sub. 1160.

Righteousnesse, there they finde a poysoned puddle. And even thereby doth their Abbot *Ioacham* prove the Pope and his clergy to be that whore of Babylon, mentioned in the seventeenth chapter of the *Revelation*, which offereth to the World the *Abhomination and Filthinesse of her fornication in a golden Cup.* * *The moderne Vicars of Christ*, saith hee, *doe neglect Incense and Myrrhe, but they seeke after Gold, that they may with* Babylon *the great Lady of the World, fill unto men Wine in a golden Cup, to infect their followers with their abhomination.* Now therefore I demand of our Romane Catholickes, how it is possible for Doctrine to grow unto any greater perfection of corruption, than to be squared by the spirit of errour, and Doctrines of Divels, whereby good men are made wicked men, and simple men made Divels?

* Ioacham upon the 37. cap. Ier.

14 Touching the second point,

point, namely, Faith: their *Saint Bridget* in her fourth booke, finding Rome to have seduced the Romish Church from her primitive purity, calleth her a wretched and an unhappy citie. And a little after shee saith, (x) *Marvell not that I called Rome an unhappy and a wretched City, because of the aforesaid abuses, and others the like, much contrary to the statutes of the Primitive Church. Wherefore it is to be feared, least the Catholicke Faith doe shortly fayle.* Their Saint *Hildegard* a Nunne, having in a vision seene the Pope in the shew of a great and ugly Monster, and other fearefull signes over the Church of Rome, wrote thus of the head thereof: (y) *The soun of Perdition shall endevour through a most wicked deceit, to seduce men for a time sweetly and smoothly, by making crooked the path-way of the Christian Faith.* That *Astrologian Ruth*, speaking of the state of the Romish Church when

x *Bridget* l. 4 cap. 30.

y *Hildegard* in her 2. book of her *Scivias.*

when the Pope should be installed in his seat, wrote thus, (z) *When as he shall enter into his house, then shall the Romanes stumble in the Faith.* Their Abbot *Ioacham* saith, (a) *The Pope considereth not in how perverse a manner the Lyon of Faith is throwne downe.* And a little after, he saith, *The religious orders doe defile the Faith by their errours, teaching perversly. If in the head,* saith he, *is not the soundnesse of Faith, much lesse is there in the heart the sincerity of hope, and yet further off from the foot is the diligence of doing charitable deeds And albeit the Faith of Rome was of old published through the whole World, yet afterward her Faith hath beene turned into perfidie and heresie.* Againe, speaking of the whole Church of Rome, he saith, (b) *This is the Synagogue of Sathan, and his seat: this is that fig-tree which is dried up in the faith, by the meanes of the curse of transgression, &c. even the later church, the*

z *Ruth* in his 3. chap of his book

a *Ioacham* upon the and 2 cap. of *Ierem ie.*

b *Ibidem.*

the ſhip of Saint Peter. Their Biſhop *Cornelius* ſaith, (c) *Would to God they were not fallen with one conſent, from faith to infidelitie, and from Chriſt to Antichriſt.* To conclude, *Ioacham* yet ſheweth of a more admirable perfection of falling from the true faith in Chriſt, in that hee ſaith, (d) *They have choſen Antichriſt for Chriſt, the Divell for God, and Hell for the Kingdome of Heaven.* Wherefore whether it be poſſible for men to fall from the Faith in any greater meaſure, let the learned Reader judge.

c *Oratio Cornelii Tridentini.*

d *Ioacham upon the 1. and 2. cap. of Ier.*

15 Touching the third poynt, to wit, Religion: Their Saint *Bernard*, bewayling the deſperate eſtate of Religion in his time ſayth, (e) *Behold theſe times very much defiled with the worke that walketh in darkeneſſe. Woe bee to this evil & ſinfull generation, becauſe of the leauen of the Phariſes, which is hypocriſie: if it may bee called hypocriſie*

e *Bern. ſupra Cant. ſer. 33. & geſt. Hildebrand.*

hypocriſie, which is now ſo rife, that it cannot, and ſo ſhameleſſe, that it ſeeketh not to bee kept ſecret. A rotten contagion creepeth at this day through the whole body of the Church. And a little after: *The wound of the Church is inward, and incureable.* Their Cardinall Beno ſaith, (f) *Their Religion ſauoureth nothing but of traiterouſneſſe and coueteouſneſſe, beeing led by the ſpirit of errour, and Doctrines of Diuels.* Their Saint *Elizabeth* thus crieth out againſt the Romiſh Clergie, (g) *Woe bee unto you Hypocrites, which hide the gold and the ſilver, to wit, the word of God, and the Law of the Lord, which is more precious than either Gold or Silver; but howſoever you ſeeme unto men religious and innocent you are full of craftineſſe and uncleanneſſe.* And libr. 3. cap. 14. Chriſt ſaith therefore, *Your Religion doth accuſe you before mee.* Their Saint *Katherine* ſaith thus alſo of the Romiſh Clergie, h *The religious*

f *Beno Cardinalis de vita & geſtis Hildeb.*

g *Eliz.* in l. 1 2. book of Viſions, chap. 18.

h *Katherine of Siene* in a prayer of hers.

religious Orders are become the weapons or ſouldiers of the Divell, corrupting Religion inwardly in themſelves, and outwardly in the ſecular ſort and Laity. And a litle after, ſhee ſaith, *The Laity and ſecular perſons are ſeduced and deceived by their blinde guides, which are (alas) ignorant Idiots.* Their Saint *Hildegard*, ſaith, (i) *I ſaw in a Viſion a monſtrous blacke Head in the church, with fiery eyes, and Aſſes ears, a Lyons noſthrils, with a mouth breathing out the furie of unlawfull fire, with the unpleaſant noiſe of contradiction among men, whereby the white puritie of true religion is obſcured and diminiſhed in the children of the church.* Abbot *Ioacham* ſaith, (k) *The Infancy of* Salomon *repreſenteth unto us the zeale of the Primitive church, and his old age ſignifieth or ſhadoweth out the preſent corrupt ſtate of the church, and that as* Salomon *in his old age fell into Idolatry, ſo hath the church*

i *Hildegard* in her 2. booke of *Scivias*

k *Ioacham* upon the 1 and 2 cap. of *Ieremie.*

of

of Rome done. Againe upon the seventeenth Chapter of Saint *Iohns Revelation*, hee saith, * *The very Text it selfe doth teach, that the woman begilded with gold, and which committeth spirituall Fornication with the Princes of the Earth, is the verie church of Rome, which Babylon like playeth spiritually the Whore with stockes and stones.* To bee briefe, whereas their *Robertus*, a *Dominican* Frier, (l) affirmeth the Pope to bee the great and head Idoll of the Romish Church, whom the first part of our first chapter sheweth plainly, the Church of Rome holdeth to be a celestial God, and that their Saint *Bridget* saith in the person of God, (m) *They make an Idoll of me*: VVhat fall can possibly bee in Religion, then to make the Arch-Idol of the VVorld, God; and the God of all VVorlds, an Idoll?

* Vpon the 17. of the *Revel.*

l *Robertus Galius* a Frier in his 5, 6, and 8. Sermon.

m *Bridget* in her 4. book, c. 133

16 Lastly, concerning the fourth point, which hath three divisions.

diviſions. The firſt concerneth the falling from God: the ſecond, from Chriſt; the third, from the true church. Which becauſe the three former hath in part proved a generall Apoſtacy, I will but briefely touch. Their S *Bridget* ſaith, (as it were in the perſon of God) [n] *Iſrael doth now neglect me, (id eſt) the Prieſts, and they love another God. For they love (as I ſaid before) the golden Calfe, &c. Moreover, they make an Idol of me, & ſhut up on me leſt I ſhou'd enter.* [o] *Thus do theſe curſed Prieſts by me.* And a little after: *I call them to me as the bridegroome doth his bride, or the husband his wedded wife: I do all I can, but the more that I call them, the further they go from me.* Ioacham ſheweth, that the whole clergie of Rome is ſo farre faloe from God, that as he ſaith, (p) *They have choſen the Divell for God.*

n *Bridget ibidem.*

o In her 135. chap.

17 Touching the ſecond diviſion: Their *Mathilde*, a Propheteſſe, thus exclaimeth againſt

p *Ioacham upon the 1. and 2. cap. of Ier.*

the Romiſh Clergie, ſaying, (q) *They are fallen away from Chriſt, and become ravening Wolves, devouring and cutting the throats of Chriſts ſheepe. Ioacham Abbas* ſaith, (r) *The Church of Rome like unto another Tribe hath departed from Chriſt; hating all ſuch* (as their Saint *Bridget* ſaith) *as walke in his waies.* Yea, and as in another place ſhe ſaith of *Pope Gregorie* then, (t) *Hee hateth Chriſt, he robbeth him of his ſheep, hee plucketh them violently out of his hand, and ſendeth them to Hell fire.* By which the caſe is made cleare, that all that are wonne to the Pope, are loſt from Chriſt: and as *Ioacham* in that place before cited, ſhewed the Church of Rome to bee ſo farre falne from God, as that ſhe choſe the divel for God: ſo in the ſame place, he ſheweth that ſhe is ſo farre falne from Chriſt, that ſhe hath choſen Antichriſt for Chriſt.

q *Mathilde* in a propheſie of hers.

r *Ioacham* upon the 1 and 2. chap of *Ieremy.*

ſ *Bridget.* in l. 1. c. 56.

t *Li. 4. cap.* 142.

18 Now for the third diviſion, concerning

concerning the falling from the true Church, their *Robertus* bringeth in Christ thus reproving the Romish Church, for falling away from the true and antient Christian Church, (u) *Daughter of Babylon*, saith hee, *thou art estranged from thy Mother, my Dove, that bare thee, and art gone after gold and silver, and precious ornaments. Like an Adultereſſe thou haſte forſaken mee, and haſte joyned thy ſelfe unto ſtrangers: Thou lieſt proſtrate, and ſuch as are pleaſed to play the whore, repaire unto thee.* And in the ſame ſermon in the perſon of Christ, he ſaith, *Why have the children of my Dove departed from mee, and are become black? they are become eſtranged by abandoning the ſimplicity of their mother.* Againe, in the ſame Sermon, hee calleth the Clergie of Rome, *A diſloyall generation, and the adulterous Sonnes of Christs Dove.* And in his two and thirtieth Sermon, the Lord

u Frier *Robertus* in his 12. Serm.

Ibidem.

Ibid.

* 21 *Serm.* saith thus unto him: * *All the children of my beloved, saving only a few, shall play the Apostates.* And in his twentie one *Sermon*, the Lord saith thus to the whole *Clergy* of *Rome*. *This mine house shall be destroyed because of you which make the children of my beloved to play the Apostates.* And this is it which *Ioacham* foretolde, where hee saith, * *The Lord shall stirre up (as it were) with an hissing voyce the French men and Germanes to conspire against the Church which hath played the Apostate in the person of the warrefaring Popes:* who with their *Clergie* and their adherents (as a prophecie had out of the *Abbot* of *Clunies Library* saith) (x) shall fight against the true Church. Also the *Abbat Ioacham* painteth out one most cruell *Pope*, which hee saith, (y) *Shall wound and scourge with most cruell stripes the most meeke Lambe, opening his mouth against Christ the Lord, and darkening the Starres of heaven.* Wherefore saith S. *Bridgit* to

* *Ioacham* upon the seaventeenth chapter of the Revelation.

x In an old booke.

y *Ioacham* in his 9 Prediction.

to the *Pope*,(z) *The King for whom thou doeſt pray, ought to aſſemble and call a Councell of ſpirituall men, ſuch as are wiſe through my wiſedome.* And a little after. *And let him gather together the upright and true kind of Chriſtians, that hee together with them, may repaire the ſpirituall breaches of my Church, the which verily hath departed too farre from me.*

z *Bridgit* in her 6. book of her Reuelations, chapter.

19 If the Church of *Rome*, were not cleane departed from Chriſt & the true Chriſtian Church, then would not their *Platina* have ſaid thus of the univerſall heads thereof,(a) *The Popes are cleane departed from* Peters *ſteps.* Neither would their owne propheſie have foretold,(b) *That they would follow the foote ſteppes* (*not of* Simon Peter, *but*) *of* Simon Magus. Neither would their *Petrarcha* have ſaid thus of the mother of their Church, (c) *Rome the whoore of Babylon, is the Mother of all Idolatrie and Fornication, the Sanctuarie of Hereſie, and Schoole of Errour.*

a *Platina in Ioan.* 10.

b In *Clunie*, Libratie.

c *Petrarcha* in his 10. Epiſtle.

Neither would their *Mantuanus* have given this Counſell to all true Chriſtians, ſaying: (d) *All that will live godly, bee packing from Rome, for there all things elſe are lawfull, but to live godlily it is not lawfull.* Neither would their Biſhop *Cataldus* have ſayd thus of Rome. (e) *Thou unhappy Babylon, the damned pit of Prieſts*, Neither would their Abbot *Ioacham* have ſayd thus of the whole Romiſh Church: (f) *This is the Synagogue of Sathan, and his ſeat.* Neither would their Saint *Katherine* in her Prayer have ſayd thus of the Church of Rome: (g) *O Tabernacle, but of the Divell!* And alſo thus in the perſon of Chriſt to the whole clergie of Rome; *I have choſen you to be like unto Angels on Earth, but yee are rather incarnate Divels.* Neither would their Saint *Bridget* have ſayd, (h) *They are accurſed, and worſe than the divell, and therefore except they amend,*

d *Baptiſta Mantuanus.*

e *Cataldus* in his prediction.

f *Ioacham* upon the 1 and 2 chap of *Ieremy.*

g *Katherine Ibidem.*

h *Bridget* in her 4 book 135. chap.

mend, they ſhall be drowned deeper than all the Divels in hell. Neither would ſhee have ſayd to the Pope thus of his whole *Sea*, *Thy Sea like unto an heavie ſtone ſhall goe downe into the deepeſt deepe.* I ſay, if the Church of Rome had not cleane departed from the true and moſt antient Apoſtolike Church, then would not theſe moſt holieſt of their Church, have thus written. But forasmuch as the caſe is cleare, that ſhee is departed from the moſt antient Chriſtian Church, our Church muſt needs be that moſt antient Chriſtian Church, becauſe there are none other Chriſtian Churches in all the VVorld, but what are comprehended under theſe two Titles, Chriſtian and Antichriſtian; which wee now commonly call Proteſtants and Papiſts. But yet for the better clearing of this point, namely, That our Church is the moſt antient

by ſixe hundred and ſixe yeares next after Chriſt his Incarnation, our fifth Chapter ſhall plainely demonſtrate. And thus much for the proving Chriſtian Rome in her later dayes to bee that Babylon which the Angell in the ſeventeenth Chapter of the *Revelation* calleth, *The Mother of Whoredome, and Abhominations of the Earth.* And which the other Angell in the eighteenth chapter, ſayth, *Is fallen and become the habitation of Divels, the hold of all foule Spirits, and Cage of every uncleane and hateſull Bird.* And as wee (in this our age) have ſeene the ſpirituall fall of Babylon, (the Church of Rome) ſo by the judgement of ſome of the Learned, our young children ſhall ſee the corporall and finall deſolation of the Citie of Rome: After which time (as they write) ſhee ſhall bee the

corporall

habitation of foule Divels, and divelliſh ſpirits, as I have ſhewed ſhee is now of incarnate Divels, filthy and hatefull Birds.

G 5 CHAP.

CHAP. IIII.

Tending to reſolve all men, that as S. Iohn *in his* 17. *chapter of the Revelation, declareth the church of Antichriſt, to bee a Church profeſſing Chriſt, and yet an Idolatrous Church; ſo the Popiſh Church muſt needs bee that Idolatrous Church, becauſe there is no more Churches in the world (profeſſing Chriſt) but theirs which uſe Images, and ours which uſe none: which are now diſtinguiſhed (therfore) by the titles of* Papiſts *and* Proteſtants.

THe Papiſts beare the World in hand, they are no Idolaters, and that for theſe three cauſes. Firſt, for that

that notwithſtanding they uſe the Image of God, in the worſhip and ſervice of God; yet they take it not for God. Yea, they ſay, they no more take it for God, than Dogges doe take a painted Fox for a Foxe, or a painted Hare for a Hare. Secondly, becauſe (as they ſay) they worſhip not the Image, but God by it. Thirdly, becauſe (as they alſo ſay) they received the ſame manner of worſhiping, by tradition from the Apoſtles, (who were no Idolaters) therefore they are no Idolaters: to which three illuſions wee anſwere.

See *Bilſon* 580. pag.

2 It is evident by this firſt illuſion, That God in his juſt judgement hath given them the ſpirit of ſlumbring eyes, that they ſhould not ſee: for notwithſtanding their great learning, they ſuppoſe that there are no Idolaters, but ſuch onely, as outwardly worſhip the image for God. Therefore touching this firſt

point,

point, we anſwer firſt by the 17. cap. of *Iudges*, which condemneth *Micha* for an Idolater. Secondly, by the 15. cap. of the firſt book of *Kings*, which condemneth *Maachah* for an Idolater. Thirdly, by the 25. chapter of the ſecond book of *Chronicles*, which condemned *Amaziah* for an Idolater. Fourthly, by the 33 cap. of the ſame book which condemned *Manaſſeh* for an Idolater: and yet not any one of theſe, worſhipped their image for God, but all of them acknowledged the true God. Laſtly, wee anſwer them by the 17 cap. of the ſecond booke of *Kings*, which condemned certaine Samaritanes for Idolaters, of whom the Text ſaith, *They feared the Lord, and ſerved their Images alſo.* So that if our counterfeit Catholickes did no more worſhip the Image for God, than the Iewes did, but feared God, and ſerved their Images as thoſe *Samaritanes* did, or that it were true, that they no more

Iudg. 17. 5. 1. Kin. 15. 13. 2. Chro. 25. 14. 15. 2. Chro. 33. 1. 2. 3. 10. 2. Kin. 17. 33. 34.

more take their Image for God, than dogges do take painted Foxes and Hares, for Foxes and Hares, yet wee ſee that even by their affecting images, and uſing them in the ſpirituall worſhip and ſervice of God, they are plainely proved Idolaters.

3 And now whereas they ſay they no more take the Image for God, than dogges doe take painted Foxes and Hares, for thoſe living creatures, that will we further trie with them, even by theſe two effects. For whereas dogges uſe neither to runne, nor to open their mouthes upon thoſe ſenceleſſe pictures, they have accuſtomably uſed to gad unto them from Towne to towne, and from countrey to countrey: As to the Lady of *Walſingham*, to the Ladie of the tower of Coventrie, to Saint *Madwne* of Burtone, alſo to the ſweet Rood of Cheſter,

Cheſter, and divers others, uſing before them ſuch holy, humble, and reverend geſtures, as to God himſelfe: proſtrating themſelves at their feet, kneeling unto them on their bare knees; lifting up both eyes and hands unto them, and putting forth their voices upon them, with many devout prairs among which this to Chriſts Image, (a) *O maker of Heaven and Earth, King of Kings, and Lord of Lords: which of nothing diddeſt make mee to thine owne ſimilitude and likeneſſe, and diddeſt redeeme mee with thine owne bloud, whom I a ſinner am not worthy to call upon: I deſire thee, &c.* And ſo forwards for all things needfull both for ſoule and body. And that indeed it may appeare, that this prayer is not made unto Chriſt by the Image, but even to the very Image it ſelfe; this Title overhead (*A prayer to the Image of the body of Chriſt*) doth make it moſt manifeſt. Therefore, whether this

a In a prayr booke.

this be no more to take the image for God, then dogges doe take those Images for the creatures themselves; or whether it be possible for people to use greater meanes, or to make a more manifest apparance, that by a consequence they take it for God; let the unpartiall Reader iudge. But it is cleare by their common practise, that they are of that sort of counterfeit Christians, who in S. *Augustines* time, would have cloaked their Idolatry with cunning speeches, whom notwithstanding hee thus reproved for Idolaters, saying, (b) *Let them not say to mee, they take the Image for no divine power, they know it not to be God: I would to God*, saith hee, *they so know it, as we know it; but what they have, and what they doe about it, the Altar beareth witnes.* Wherefore let them say what they will, and shaddow their damnable idolatrie, as closely as they can (under the mysterie of iniqui-

b *Aug.* in his sermon of the words of Christ in *Mat.*

ty

tie here in this life) their practise shall sufficiently prove (at the day of judgement) whether they bee Idolaters, or no; and whether they be not of that sort which *Epiphanius* speaketh of, * *Which abhorre the sight of Idols, and yet fall downe and worship them.*

* Epiph. l. 3. in oratione de fide Catholica.

4 The second reason whereby they would prove themselves no Idolaters, wee heard to bee this; namely, they worship not the Image, but God by it; to which wee answere: To worship God by an Image, is flat Idolatry, and a breach of the second commandement, which utterly forbiddeth any at all to bee used in any part of Gods worship, in that it forbiddeth any at all to be made for spirituall use. Therefore it is cleare, that if God had not accounted it Idolatrie, to bee worshipped by images, he would not have sayd, *Exod.* 20. *Thou shalt make thee no graven Image*: Neither would hee have sayd,

Exod. 20. 4

Deut.

Deut. 27. Curſed bee the man, that ſhall make any carved or molten Image, which is an abhomination unto the Lord. Therefore ſeeing the Image-maker is accurſed, and the Image it ſelfe abhominable; it muſt needs bee an accurſed and abhominable Idolatrie to worſhip God by an image. Alſo, foraſmuch as the Lord accounteth the image abhominable, and the maker accurſed; they muſt needs bee abhominable and accurſed, that will compell him to bee worſhipped by it. Yea, doubtleſſe, and they alſo muſt needes bee abhominable and accurſed, which allow accurſed and abhominable images, to bee Holy Monuments in the Church, and profitable, as true teachers of the ignorant: ſeeing the Lord by the Prophet *Ieremie*, chapter the tenth, hath ſayd thus of thoſe that make any ſuch reckoning of them; *They altogether dote and are fooliſh, for the ſtock is a* Deut. 27. 15

Ier. 10. 8.

Doctrine

a Doctrine of vanitie. And ſeeing alſo by the mouth of the Prophet *Habakkuk* chap. 2. he hath ſaid: *What profiteth the Image? for the maker thereof, hath made it an Image and a teacher of lies?* Nay ſeeing hee hath alſo by the ſame Prophet denounced an everlaſting woe againſt al thoſe that deſire ſuch Teachers, ſaying: *Woe to him that ſaith to the wood, Awake, and to the dumbe ſtone, Riſe up, it ſhall teach thee.* As alſo ſeeing their owne Canonicall Scripture, the fifteenth of *Wiſedome*, ſayth thus of them and their Images. *Whoſe ſight ſtirreth up the deſire of the ignorant, ſo that he coveteth the forme that hath no life, even of a dead image: they that love ſuch wicked things, are worthy to have ſuch things to truſt unto; and they that make them, and they that worſhip them, and they that deſire them.* That is,* they all are worthy to have no better helpe in the great day of need, than can come from thoſe Images.

Habak. 2. 18. 19.

Wiſ. 15, 5 6

Eſa. 57. 13.

Therefore the Lord by the Prophet *Eſay*, chapter 44. hath thus denounced the definitive ſentence againſt the whole fraternitie of them, ſaying, *All that are of the fellowſhip thereof, ſhall be confounded.* To wit, all that * make Images for ſpirituall uſes, all that uſe them as Lay mens bookes, to ſtirre up their devotion; all that worſhip God by them, or that worſhip them for God, or that uſe them in any part of Gods worſhip, or do but deſire them (living and dying in the ſame mind) ſhall at the laſt day be confounded together in the lake of fire burning with brimſtone, as appeares in the 19. cha. of the *Rev.* and alſo in the 21. and 22. cha. and *Pſa.* 97. *Eſa.* 45 16. verſe.

Eſa. 44. 11.

*Eſa. 45. 16

Rev. 19. 2. 20 and 21. 8. & 22. 15.

5 This divelliſh device (Chriſtian Reader) of worſhipping one by another, was both the father and mother of the whole worlds Idolatry; which as the foureteenth Chapter of *Wiſe-*

dome

Wisd. 14. 14,15. *Wisedome* sheweth, came first up in this manner: *When a father mourned grievously for his sonne, that was taken away suddenly, he made an image for him that was dead, whom now hee worshippeth as a God: and ordained to his servants Ceremonies and Sacrifices; thus in processe of time, this wicked custome prevailed, and was kept as a Law, and Idols were worshipped by the commandement of Tyrants.* So that hereby we see how idolatry first crept in among the Heathen, which afterwards was imitated amongst the *Iewes*, and after them, amongst the new converted Christians (as we shall prove hereafter.) In the meane time, as wee see by this first device, how Images came in time to bee worshipped for God, amongst the Heathen; so let us see also, what good effect the practise thereof hath wrought amongst the Papists; which wee shall finde made manifest, in the tenure of the

Doctrine

Doctrine of the Romish Church, in which it is thus written, (c) *He that feareth God, adoreth an Image as hee would adore the Sonne of God.* Againe, (d) *Since Christ is adored with divine honour, it followeth that his Image must bee adored with the selfesame divine honour.* And againe, (e) *Wee must therefore confesse, that the faithfull in the Church, do without any qualification adore the Image with the same kinde of worship that is due to the originall.* Moreover, (f) *He that adoreth an Image, and saith, this is Christ, offendeth not; he offendeth that adoreth not an Image, hee that refuseth to adore an Image, is an heretique: we must adore an image with the same kinde of worship and reverence, wherwith we adore the holy Trinity.* Now if this be onely to worship God by the image (which as we proved before, is damnable Idolatry) & not the Image also for God; let the discreet reader judge. As also, whether Idolatry can

c In the false counsel of the Greeks, *Citantur in libro Caroli Magni.*

d Tho. Aquin part. 3. quest. 25.

e Iacob Nanclantus in Epist. ad Rom. cap. 1.

f In the false Councel of the Greeks, *Citantur in lib. Caroli Magni.*

be committed in any higher degree, than to pray thus to the Image of the crosse, (g) *All haile, O crosse, our onely hope, in this time of thy passion; in faithfull people grace increase, and grant of sinne remission.* And thus also to say of it (h) *The Crosse of Christ is to be worshipped with the same worship that Christ is to be worshipped with.* Yea, and whether this Doctrine of worshipping the very Image it selfe, may not truly bee said to bee the Doctrine of the whole church of Rome, seeing it was (as the popes owne Decretall testifieth) established by the Pope, with the assent of many hundred Bishops, and seeing also it hath been maintained ever since, by *Gregory* the third, and by all his successors, let the Reader judge. And thus much for the second point, to prove whether the Papists bee Idolaters or not.

g A prayer to the Crosse.

h Th. Aquin part. 3. quest 25.

6 Thirdly and lastly, they say they are no Idolaters, for they received

ceived their manner of worshipping God by images, from the tradition of the Apostles: wherein we may note, first their blasphemy, secondly, their shamelessnesse, that bash not to make those blessed Apostles of Christ, the authors of their most damnable idolatry. But as in this, so in many other principles of their religion, doe they deale with those holy ones; fathering all upon their traditions, be the things never so vile. But what will they answer? I suppose they will say, they are able to prove, that that same kinde of Doctrine was taught, and the same manner of worshipping practised even by the very Christians, in the time of the Apostles; and wee answer: Wee believe they are able, but withall, we beleeve also, that they are as well able to prove, how the same was approved of, mong the Apostles. For albeit that *Clement* the first, and one of the seventie Disciples, testifieth, that

that some of the new converted Gentiles did so, and that in the very time of the Apostles; yet the same Disciple testifieth also, how himselfe did approve of it, who writing to Saint *Iames* the Apostle, for redresse, thus complained against it, (i) *The Divel* (said he) *by the mouth of others, useth to bring forth these words; Wee to the worship of the invisible God, worship the visible Image.* Now in that hee saith, the Divell, this maketh the matter manifest, how that Doctrine of worshipping God by images, was not approved of amongst the Apostles and Disciples of Christ: and also that it came from the Divels suggestions, and not from the Apostles traditions. Wherefore this openly convicteth the Papists of most horrible impiety, in fathering this divellish device upon the holy Apostles of Christ. And the rather, because they cannot possibly be ignorant, that it was brought into

(i) *Clement to Iames the Iust, & Bishop of Ierusalem, worshipping God by mages, came from the Divell.*

into the Church by thoſe new converts, which were not then cleane removed from their old Heatheniſh ſuperſtition, and condemned by the Apoſtles and Diſciples of Chriſt, for divelliſh and damnable.

7 Furthermore, it is cleare, that if this Argument could have held good, namely, that becauſe thoſe new converted Chriſtians, ſuppoſed, that as they had uſed to worſhip their falſe gods by Images, ſo they ſhould worſhip the true God by Images, and that this their practiſe began in the time of the Apoſtles, that therefore it was a tradition of the Apoſtles: Then might wee alſo conclude, that becauſe certaine Iſraelites (in the time of *Moſes* and *Aaron*, and others of the Prophets) uſed the like, it was a Tradition of *Moſes* and *Aaron*, and other of the Prophets: but how *Moſes*, *Aaron*,

and the Prophets did approve of their doings, all thoſe judgements which they have denounced againſt them, for ſo doing, doth plainely declare, throughout the old teſtament, as wee ſhal ſee anon by the places which wee will cite: but in the meane while let us ſee how the antient Fathers approved of it, after the Apoſtles.

8 That antient Father *Euſebius*, ſpeaking of the manner of thoſe new converted Chriſtians worſhipping, ſaith, (k) *It is no marvel though the Heathen which received ſo great benefits by our Saviour, did theſe things: for wee have ſeene the Image of* Paul, *of* Peter, *and of Chriſt, drawne in colours, and it is meete to be thought, that men in old time, being not yet removed from the old Superſtition of their Fathers, uſed after this maner to worſhip them by an Heatheniſh cuſtome.* Alſo that moſt notable Divine *Athanaſius*, in reproving

k *Euſeb. l. 7. cap. 18.*

reproving such superstitious Christians, as would be taught to know God by Images, sayd thus unto them, (l) *If a living man cannot teach thee to know God, how shall a carved stocke or a stone doe it that is dead?* Also that Antient Father *Epiphanius*, to reclaime some of that Sect in his time, thus dehorted them from their old Heathenish superstition, saying, (m) *My deare Brethren, bee yee mindfull that yee bring no Images into the Churches, and that yee erect none at the Burialls of the dead Saints, but evermore carrie God in your hearts: Nay* (said he) *suffer not Images to bee, no not in your houses: for it is not lawfull to lead a Christian man by his eies, but rather by the studie and exercise of his minde.* Also, *Charles* the Great, most sharpely reprehended such, saying, (n) *An unhappy memorie is that, which to remember Christ, who never ought to depart out of the heart of the just*

l *Athan.* against the Gentiles.

m *Epiph. l. 3 tom. 2. against Coll. 79* heresie

n *Charles l. 4 cap. 2. of Images.*

iust man, standeth in need of a sightfull conceit, nor otherwise can have the presence of Christ within him, unlesse hee have his Image painted on the Wall, or expressed in some other matter. And a little after, *Most madnesse is that* (saith he) *that our mindes, by the meanes of materiall Images, must bee put in remembrance, lest we forget him.* Likewise, that antient Father *Lactantius*, thus reproveth their folly, and condemneth their madnesse, saying, (o) *They are afraid lest their Religion be void, and to no purpose, if they see nothing that they may worship, and therfore they make them counterfeits.* And a little after hee saith, *What madnesse is this, either to frame those things which they may after feare, or fear those things which they have framed.* And then deriding them with the words of their common answer he saith) *No forsooth* (say they) *we feare not that, but them after whose Image they be made, and to whose*

(o) *Lactant. lib. 2, cap. 2.*

whose names they bee consecrated. Againe, whereas they doubted their Religion to bee voyde without Images, hee thus resolveth their doubt. (p) *Out of all doubt, where there is an Image, there is no Religion.* If then, where an Image is, there true religion is not; and that in the Popes jurisdiction, every Church is full of Images; it is cleare, that in all Churches within the Popes Iurisdiction, true religion is not, and consequently, no religion. And this is it whereof their Saint *Hildegard* thus foreshewed would come to passe, saying; (q) *In the Apostolicall Order, to wit,* (saith shee) *of the Romane Sea, no Religion shall be found.* To be briefe, S. *August.* (by rendering this reason, why that sort of counterfeit Christians were so addicted to Images, saying (r) *They would seem to favor Images, to make the Heathen to thinke the better of their most miserable and lewd Sect*) plainly proves the Papists to be, not

p *Lactant. li. 2. cap. 19.*

q S. *Hildegard* a Nun *li 3.* Vision 11. *Scivias.*

r *August.* in his booke against *Adimantus* the 13. cha.

true Catholiques, but moſt miſerable and lewd Sectaries, who we ſee had rather ioyne themſelves with the barbarous Heathen, in their damnable Idolatrie & ſuperſtition, than with true Chriſtians in the ſincerity and puritie of the Goſpell of ſalvation. And thus much touching the third and laſt illuſion.

9 But now, foraſmuch as they have induced the ignorant, to beleeve, that in this their manner of worſhip, they pleaſe God well; It is our parts and duties, to make knowne unto them, how it pleaſed God in them of old time, that ſo thereby they may the better judge, how themſelves therein pleaſe God. The two and thirtie Chapter of *Exodus* plainely declareth, that the Iſraelites (who acknowledged the true God) for worſhipping an Image, were ſlaine in one day, three thouſand. The tenth Chapter of *Hoſea*, declareth as plainely, that becauſe the

Exo. 32, 27 28.

Hoſea 10. 1 to the 8.

the peoples hearts, were divided in affection betweene God and Images; the Lord cauſed the Prophet to denounce ſuch, and ſo great deſolation to come upon them, as that they ſhould wiſh the hills and mountaines to fal upon them. Alſo the firſt Chapter of *Zephaniah* declareth, that becauſe Iuda and Ieruſalem, had imparted the worſhip of God, to the Hoſte of Heaven, and his glorie to the Idoll gods; in ſwearing by the Lord, and by *Malcham*, (as the Papiſts doe, *By God*, and *By the Rood*, *By God*, and *By the Maſſe*,) the Lord threatned to deſtroy all things upon the Earth, all things in the Sea, the foules of Heaven, and the Inhabitants of the Land: So then by this the moſt ignorant may evidently perceive, how in this their manner of Idoll worſhip they pleaſe God. Zephan. 1. c. 1. to the 5

10 And now for that the Romaniſts are found Idolaters in the higheſt degree, in that ſo directly

contrary to the revealed will of God, and knowledge of his expresse Law (which the Heathen had not) make a Stocke and a Stone of God (in giving to it the same divine worship and honour, that is due to God himselfe, who hath sayd by the mouth of the Prophet *Esay*, cha. 42. *I am the*
Is. 42.8. *Lord, and my glorie will I not give to any other, neither my praise to graven Images*, and also in praying unto it for all things needfull both for soule and body: and that also this Idoll-worship, was established by Pope *Gregory* the third then head of their Church, and maintained ever since, by his successours (Bishops of Rome) it is cleare that the Church of Rome, is that Idolatrous Church pro-
Rev.17, 4,5. fessing Christ; which in the 17. chapter of the Revelation, is sayd to bee the whore of Babylon, *offering to the world in a golden cup*, to wit, in the name of Christ) *the*
Rev.19.2 *abhomination and filthinesse of her fornication.*

fornication. And in the nineteenth Chapter to be condemned for corrupting the earth with her fornication. But leſt for all this, they ſhould with impudent and braſen faces, ſtill face it out, and deny it; Let them heare how it is confirmed by their owne Writers. *Iacham Abbas*, ſpeaking of the corrupting of Doctrine by the Prieſts of Rome, ſayth, (f) *They neglect Incenſe and Myrrhe, but they ſeeke after Gold, that they may with Babylon the great Lady of the world, fill unto men wine in a golden Cup, to infect their followers with their abhomination.* And upon the ſeventeenth chapter of the *Revelation* he ſpeaketh yet more plainly and ſaith, (t) *The very Text it ſelfe doth teach, how that the woman beguiled with gold, and which committeth ſpirituall fornication with the Princes of the Earth, is the very Church of Rome, which Babylon-like, playeth ſpiritually the Whore with Stockes*

f Iacham upon the 37. chapter of Ieremy.

t Vpon the 17 chap. of the Reuel.

and ſtones. Againe hee ſaith of the whole Clergie of Rome, [u] *They are Idolatrous Paſtours and Prelates.* Againe he ſaith, [t] *As* Salomon *in his old age fell into Idolatry, ſo hath the Church of Rome done.* And therfore it is which *Robertus* the *Dominican Frier* ſaith thus of the Romiſh Church, in the perſon of Chriſt, [x] *Like an adultreſſe thou haſt forſaken me, and haſt ioyned thy ſelf unto ſtrangers.* And of which in like manner their *Paracelſus* concludeth thus, [y] *The whore hath divided her love.*

[u] Vpon the 21. chap. of *Ieremy.*

[t] Vpon the 1 and 2. ch. of *Ieremy.*

[x] *Robertus* in his 12. ſermon.

[y] *Paracelſus* in his 4. figured Prediction.

11 So that the *Romaniſts & Papiſts*, being thus ſo plainly proved Idolaters (in worſhipping God after the manner of the Heathen, which he commanded his people the Iewes, they ſhould not doe, if they would looke to continue in his favour, and to avoid his judgments, *Deuter.* 12.) this maketh that good, which wee affirmed in the beginning of our

firſt

firſt chapter, namely, that it is not poſſible, that they and we ſhould be combined and conioyned together in Religion, to make one and the ſame true Church of Chriſt. For as the Apoſtle Saint *Paul* ſaith. 2. *Corint.* 6. *There can be no agreement between the Temple of God, and the Temple of Idols.* Therefore it behoveth us to look warily unto our ſelves, that we be not deluded by their craftie and ſubtile arguments, to bee ſeduced to their Idolatrous Religion. And thus much for the ſatisfying the Reader in this point alſo. 2. Co. 6. 16.

CHAP.

CHAP. V.

Tending to reſolve all men, that for the firſt 606 yeares next after Chriſt, the Papiſts had no church neither could have, becauſe till then it had no vniverſall Pope to make it a Papiſh Church: neither was that firſt Church of Rome (which S. Peter *planted) the mother, but one of the daughters of the Mother Church, in which Chriſt himſelf firſt planted that Faith & Religion, (which afterwards by meanes of his Apoſtles ſhould be made Catholique) 14. yeares before* Peter *came to Rome. So that hereby we ſhall ſee the Antiquitie of their Church overthrowne, and Ieruſalem to be the moſt antient, and true figure of the vniverſall Mother Church, to wit, heavenly Ieruſalem, and not Rome.*

1 THeir Cardinall *Cuſanus* ſaith; (a) *The members united to the Chaire,*

(a) *Cuſanus ad Bohemos. Epiſt. 2*

Chaire, and ioyned to the Pope, make the Church. By which hee granteth, that without an Vniverſall Pope, there could bee no Popiſh Church. Now that for the firſt 605. yeares, next after Chriſt, there was no Vniverſall Pope approved of, nor publiquely allowed to be the head of the members of the body of Chriſt, theſe teſtimonies of *Pelagius* the ſecond, and *Gregory* the firſt, will make it moſt manifeſt. *Pelagius* in his dayes, perceiving that *Mauricius* the Emperour, went about to make and eſtabliſh an univerſall Pope, very bitterly inveighed againſt it, and not only ſo, but thus *Decreed* againſt it. (b) *No biſhop, no, not the biſhop of Rome himſelfe ought to be cal'd Vniverſal B. Greg.* (the ſucceſſor of *Pelag.*) likewiſe finding the Emp. to perſiſt in his enterpriſe, wrote divers Epiſtles to him, to let him underſtand, that he wēt about an unlawful thing, among which, in one epiſtle, he diſſwaded him by this reaſon;

b *Pelagi, Diſtinct. 99 anno, 580*

reason; because (said hee) (c) *Peter is not called universall Apostle*, inferring, that seeing *Peter* was not, none of the other Apostles were; and then how could it bee lawfull for any Bishop to take that title upon him? Againe, when as hee perceived the Emperours Bishop (which was then *Iohn* of *Constantinople*) willing to take that title and supreme authority upon him, he thus inveighed against his arrogancy, and said, (d) *What wilt thou answer to Christ the Head of the universall Church, at the last Judgement, that thus goest about by the name of Universall Bishop, to make all his members subiect to thee? Whom doest thou imitate, in this so perverse a name, but* Lucifer, *that would have beene singular, and alone over all his fellow Angels?* Againe, hee saith, (e) *I speake it boldly, whosoever calleth himselfe Universall Bishop, or desireth so to be called, is in the pride of his heart, the forerunner of Antichrist,*

c *Greg. l. 4. Epist. 32*

d *Greg. l. 4, Epist. 38*

e *Gregory in his 6. book Epist. 30.*

tichriſt, becauſe he preferreth himſelfe before all others, and would be alone without any equall. Now by the beſt Authors, we find that this *Gregory*, ended his daies, about the yeare of Chriſt, 605. therefore we ſee this point ſtandeth cleare, that during ſo many hundred yeares, (and odde, after Chriſt) there was not an univerſall Pope approved of, nor allowed by the Biſhops of Rome themſelves, to be head of the members of Chriſt, and therefore as yet there could bee no Popiſh Church.

2 But now to caſt a miſt before the eyes of the ignorant, they come in with this blinde diſtinction, and ſay. Notwithſtanding this be ſpoken (both by *Pelagius* and *Gregory*) againſt the having an Vniverſall Pope, to bee head of the Vniverſall Church; yet the queſtion is, what manner of Popes or Vniverſall Biſhops they meane; whether ſuch as the Biſhops of Rome (who allowed other Biſhops

The B. of Constantinople no more sought to exclude all other Bishops, then the B. of Rome ever did.

shops under them) of such as the bishop of Constantinople, who would have had none other in all Christendome but himselfe. I answer, this is but a deluding distinction; for that the bishop of Constantinople no more sought to exclude all other bishops, then the bishop of Rome ever did: for had he of Constantinople, once attempted that, that had beene nuts for *Gregory*: for then might he in some one Epistle or other, have charged him therewith, but wee finde not any such matter: neither in any of these Epistles doth hee charge him with any such thing; onely he condemneth him of arrogancy, for preferring himselfe before all other bishops, and for seeking to bring them into such subjection under him, as whereby he might have raigned over them, as Lord and King. And even herein onely was it, that hee charged him to imitate *Lucifer*. Therefore this distinction of titles, is but a meere misty

misty matter. Yea, their owne records, and some of their owne English Doctors, plainely confesse, that the same title and dignity, which the bishop of Constantinople sought to obtaine, was onely one and the same, which *Boniface* bishop of Rome attained unto by the meanes of *Phocas* the Emperour, two yeeres after *Gregories* death, and which they have holden ever since. For in their book called *Chronicon*(i) they are proved both one. Also their writer *Sabellicus*(g) affirmeth them to be one and the same. Likewise their writer *Vrspergensis* (h) acknowledgeth the same: and that which is more, the chiefe of their adherents here in England, in their answer returned to mee, *pag.* 4. in these plaine and expresse words confesse the same. *The Emperour* Phocas, *defended the righteous and antient title of the popes supremacy and iurisdiction over the Vniversall Church of Christ, and suppressed*

i *Chron. Eusebian.* 507
g *Sabellicus Enead* 8, *l.* 6
h *Vrspergensis, in Phoca*

ſuppreſſed the arrogancie of the Patriarke of Conſtantinople, who challenged to bee Univerſall Biſhop. And thus wee ſee how themſelves have confounded their ſubtile diſtinction of Titles.

3 But yet for all this, they will prove that the Biſhop of Conſtantinople, would have had excluded all other Biſhops, becauſe *Gregory* wrote thus to ſome of the chiefe of them, (i) *If one be Vniverſall Biſhop, it remaineth that you be no Biſhops*: Howbeit, it is very apparant, that *Gregory* meant by theſe words, that if one ſhould bee admitted to be Vniverſall Head over all Biſhops, their powers then conſiſting onely in that one, they by a conſequent ſhould bee as none. For to the very ſame effect are theſe his own words, (k) *If one Patriarke bee called Vniverſall, hee derogateth from the other Patriarkes.* And a little after; *If this name may goe*

i *Greg. li. 7. Epiſt. 69.*

k *Greg. l. 4. Epiſt. 36.*

currant,

currant, honour is taken away from all the Patriarkes: but far may it bee from any Christian minde, that any man should desire to take that unto himselfe, whereby the honour of his brethren, should seeme in the least wise to bee diminished. By which it is most manifest, that hee did not meane, that *Iohn* of Constantinople, would have excluded all Bishops, neither his fellow Patriarkes; but that by diminishing their Titles and honours, hee would make them as no Bishops: Even as all Bishops under the Popes are made, by tolerating an Vniversall head over them. For as their Cardinall *Sabarella* saith, (1) *The Pope hath invaded, and entered upon the right of all the inferiour Churches, so that all the inferiour Bishops may goe for naught: And unlesse God helpe the state of the Church, the Vniversall Church is in danger.*

1 *Sabarella Citature ad Illyrico De Scisma.*

4 But now notwithstanding, they

they come in yet with another objection, and say that *Gregory* hath also these words. *Whosoever hee be that desireth to bee Priest alone, or the onely priest*: by which they would inferre, that the B. of Constantinople, *would have been bishop alone, without any others*: nevertheless, it is cleare by these his words that follow (*He exalteth himself above other priests*) hee meant, that hee whosoever exalted himselfe for to be Universal bishop, or supreme head over al other bishops, would be *Priest alone*, because he would not admit any equall with him. And for this cause (in the words going before) he compared *Iohn* of Constantinople to *Lucifer*, who hee doth not say would have had no Angels but himselfe (for that had been more than he could have proved.) And therefore wee see it is onely this kinde of Priesthood which *Gregory* meant, that would admit no manner of equality, which

* *Gregory* in their answer to me page 1

which wee shall see anone, he said would be the downefal of the antient Order of Priesthood.

5 But now in the mean time, wee may not lesse passe, to answere another Objection, which happily may arise out of our English Catholicke words, which before wee cited. For in that they say, *The Title which the bishop of Constantinople tooke upon him, was the Bishop of Romes right and antient title:* they would beare the world in hand, that *Gregory* condemned it for unlawfull in the bishop of Constantinople onely, but allowed it in the bishop of Rome for their right and lawfull title: for to this effect indeed did they alledge these very words: Howbeit wee shall see plainly by *Gregories* Testimonies following, that hee condemned the Title to bee as unlawfull in the bishop of Rome, as in the bishop of Constantinople.

For

For hee writing to the Emperor against his bishop, for his arrogant pride, in taking upon him the Title of Vniversall Bishop, said,

m Greg. l. 4 Epist. 32. * Lib. 6. & 30. Epist.

(m) *O my gracious Lord, doe I herein quarrell for mine own right? * I speake it boldly, whosoever calleth himselfe Universall Bishop, or desireth so to bee called, is in the pride of his heart, the forerunner of Antichrist:* and more than so, hee saith,

n Greg. li. 4 Epist. 38

(n) *Hee is Antichrist that shall claime to be called Vniversall bishop, and shal have a guard of Priests to attend upon him.* Yea it is cleare, that he knew both the Title and Office to bee odious, even in the bishops of Rome, else would hee not have sought to have purged all before his time from it, as from a Title of shame, setting downe the manner of his purgation thus:

o Greg. li. 4 ep. 32, & 36

° *None of my Predecessours, bishops of Rome, ever consented to use that ungodly name: no bishop of Rome ever tooke upon him that name of singularitie:*

singularity: wee the bishops of Rome, would never receive this honour, being offered unto us. Also, in that *Eulogius* his fellow Patriarke of Alexandria, seeing the bishop of Constantinople so willing to have taken the title upon him, would rather that *Gregory* (then bishop of Rome) should have had it, and therefore to urge him to have taken it upon him (in the superscriptions of certaine letters which hee wrote unto him) offered him the Title; but *Gregorie*, to declare his detestation thereof, not onely besought him to offer it him no more, but because hee saw hee would not give over urging him, hee thus flowted him for his folly: (p) *Ecce* (layth he) *behold even the Title of your Letter, ye have written the proud poesie meaning mee the Universall Pope, notwithstanding I have forbidden it, I beseech your Holinesse doe so no more: for whatsoever is given to any above reason, is taken from*

p *Greg. li.7 Epist.30.*

your

your ſelves. Alſo, when as he ſaw that ſuch an Officer was like to bee eſtabliſhed in the Church, as ſhould be made Prince of all Chriſtian Prieſts, he counted that his riſing to that dignity, would bee the deadly downefall of the old and antient order of Prieſthood, and therefore ſaid, (q) *Seeing the Order of Prieſthood is fallen within, it cannot now ſtand long without:* by which hee plainely declareth, that it was contrary to the antient Order of Prieſthood, that one ſhould bee Vniverſall head of all Prieſts. Againe, to declare how dangerous a thing it would bee, if one ſhould be made ſupreme head of the whole Vniverſall church, he ſaid further thus, (r) *If we have but one head, the fall of that head is the fall of the whole church: If any man preſume to take upon him the name of Vniverſall biſhop, the whole church falleth downe from her eſtate, when he falleth which is called Vniverſall; but farre may that*

q Greg. l. 4 Epiſt. 32, & 33.

r Greg. l. 4. Epiſt. 32. Admoneri.

that name of blasphemie be from all Christian mindes.

6 So that hereby (Christian Reader) wee see the case to stand cleare, that notwithstanding *Gregory*, the great Bishop of Rome, allowed the order of Bishops in the Vniversall Church, yet did he acknowledge it utterly unlawfull for himselfe, or any other Christian Bishop to take upon him the title of universall Bishop, and to be supreame head of the Vniversall Church: condemning it for ungodly, blasphemous, and Antichristian; and therefore dehorteth all true Christians to bee farre from that minde. And heere wee may further note, That forasmuch as himselfe would none of it, hee condemneth that bragge for a verie fond fable, that the Title and Dignitie of Vniversall Bishop, descended unto the Bishops of Rome, by succession from Saint

Gregory condemneth that for a fable, that the title of universall bishop, descended to the B. of Rome from S. *Peter*.

Peter the Apostle. Also seeing he confesseth (as wee heard before) that *Peter* himselfe was not called Vniversall Apostle, hee doth acknowledge, it could not come from him. And thus much for the proving that the Papists had no Church for the first 605. yeares after Christ: for as no husband, no wife; so no universall Pope, no Vniversall spouse of the Popes. And therefore the most Antient and Apostolike Church (next after Christ) was the same true Catholicke Church, yea, the very selfe and same whereof wee are now; which as now, so then, it had no other vniversal head but Christ Iesus, onely and alone: even as *Gregory* also maketh it most manifest, in that when as hee reproved *Iohn* of *Constantinople*, for seeking to bee head of the Vniversall Church, asked him (as wee heard right now) how he could answer that point at the great and dreadfull day of iudgement, to Christ

the

the head of the Vniversal Church, as did S. *Augustine* before his daies, as appeareth in his booke of the unitie of the church. c. 2. c. 3 c. 16.

7 Now it remaineth that wee speake of the other yere, to make out our number of 606. know ye, that next after *Gregory*, succeeded *Sabinianus*, who continued but one yeare, and then next after him, entered Antichrist, even *Boniface* the third, who with an impudent face, fell to contend openly with the bishop of Constantinople for his Antichristian title and dignity; and by the meanes of *Phocas* (the murtherer and Emperour) obtained it, and got to be established to him and his successours, to be called supreame head of Christs universall Church, and Father of all Christian Bishops, and Rome the Mother of all Christian Churches. And for plaine proofe hereof, the Popes owne Decretall saith thus of this *Boniface*, Decretall.

Decretall (f) *This man by the meanes of* Phocas *the Emperour, obtained against the Patriarke of Constantinople, that the Sea of* Peter *should be the head of the church.* As also

Platina of Bonifacius. *Platina* in these words, (t) *Pope* Boniface *the third, obtained of the Emperor* Phocas, *that Rome should be called the Head of all Churches, but with great contention and much adoe.* And here was now the first singular universall Pope established, and marriage making betweene Antichrist and the Church, which was no doubt in Gods justice brought to passe, for that shee was now become most corrupt in Doctrine, and lewd in life: as not onely *Gregory* witnesseth, but also other Histories at large doe declare. But of the first beginning of their Church, wee shall have occasion to speak more plainely in the next chapter: in the meane time, wee will satisfie the Reader, what manner of supreame governement themselves

ſelves affirme the chriſtian church had, from the time of the Apoſtles to the riſing of *Boniface*, which will alſo prove, that to his time, there was no ſingular Vniverſall Pope, allowed and eſtabliſhed to bee the ſupreame Head of the church Vniverſall.

8 Their great Doctor Maſter *Harding* ſaith, (u) *In great cities where the higheſt courts for Iuſtice were kept, and where the chiefe Pagan Prieſts of the Latines named Primi Flamines, were reſident before the comming of Chriſt, there after Chriſts comming, were Patriarkes or Primates placed: by whom the weightie matters of Biſhops ſhould bee decided.* Which if hee will have us to beleeve, then muſt wee alſo beleeve, that the firſt ſupreame Governement that was ordained by the Apoſtles, over Biſhops, and their univerſall cauſes, was by certaine chiefe or

(u) *Harding Apologie, chap. 4. diviſion, 2.*

head bishops, and not by one; and then where was this singular supreme government of the Pope, over all bishops to be found? But now to salve this sore commeth in their *Iohannes Boemus*, with these words, and saith, * *The holy Apostles did all consent, that Peter and all that followed him in the seat at Rome, should for ever bee called Papa, Universall Father of Fathers.* A most horrible and blasphemous Title, forbidden by our Saviour Christ, to be given to any mortall man, *Matth.* 23. 9. *Call no man your Father upon Earth, for there is but one, even your Father which is in Heaven.* Therefore seeing this title is proper to God alone, and forbidden by our Saviour to be given to any other, how can wee beleeve, that the Apostles of Christ durst consent to give it to *Peter*: or, that *Peter* durst ever take it upon him: and yet notwithstanding, hee addeth further and saith: *And that he should at Rome*

* Boemus in his booke of the beginning of Arts, ca. 12 of the first rising of Christians

The title of universall father, forbidden by Christ.

Rome be President over the Universall Church, as the Emperour there was Ruler over the World. And to match the Consulls (which were twaine) they appointed foure head Fathers, in Greeke, named Patriarkes: one at Constantinople, another at Antioch, a third at Alexandria, and the fourth at Ierusalem. And hereby hee would prove the Bishop of Rome, to bee supreme head over all: but if *Gregory* the Great, had not condemned this for a fond fable, by confessing that *Peter* himself was not called Vniversall Apostle, and that no bishop of Rome before his time, ever had that title or dignitie, yet hee himselfe hath: for whereas he affirmeth, the *Patriarkes* (at the first ordination thereof) to bee foure in number, (which indeed they were, before there was a fifth at Constantinople) and would have Constantinople to be one of the foure, by the Apostles owne ordination; it

is granted by our English catholiques * That till after the Councell of Nice, there was not so much as the name of Constantinople once heard of, which was aboue 300 yeares after Christ, and about two hundred yeares after the decease of all the Apostles: therefore how Constantinople could be one of the first foure, by the Apostles owne ordination and deed, let the Reader judge. As for the time before, when shee was poore and ruinous *Byzantium*, she could be none: for as we heard by their Doctor *Harding* right now, that the Patriarchall cities, were the great and chiefe cities: but in this his foisting in Constantinople for one of the first foure Patriarkes, wee see it evident, hee did it onely to exalt the Bishop of Rome a degree above the Patriarkes, which as wee heard in the 3. Section, *Gregorie* condemned, in that he said; *If one Patriarke be called universall, hee derogateth from*

* In their answer to me, about pag. 4.

Gregory in my 3. Sect.

from the other Patriarkes. Also, *If this name may goe currant, honour is taken away from all the Patriarkes*, of whom he confesseth himselfe to be an equall and a fellow brother. Againe, seeing he also confesseth that to his time, no bishop of Rome was above a Patriarke, hee proveth *Boemos* his testimonie false. Also M. *Meredith Hanmar* Doctor of Divinitie, albeit hee bee of their minde, that the Patriarks had their beginning from the time of the Apostles, and would proue it by *Eusebius*, *Epiphanius*, *Socrates*, *Euagrius*, and others, in this successive manner, setting downe the most Antient first, and not last, as *Boemos* doth.

M. *Hanmar* in his eccle siast. hist. of the first 600. yeares after Christ fol. 564. to 600.

The foure Patriarke-domes.

Ierusalem.	*Antioch.*
Iames the Iust.	Peter.
Simeon Cleophas	*Euodius.*
Iustus a Iew,	*Ignatius.*
Tobias.	*Heros,*
Beniamin.	*Cornelius.*
Iohn.	*Marcus,*
Matthias.	*Cassianus.*
Philip.	*Theophilus.*
Senecus.	*Maximinus.*
Iustus.	*Seraphion.*
Levi	*Asclepiades.*
Ephrem.	*Philetus.*
Ioseph.	*Zebinus.*
Iudas.	*Babilas.*
Marcus.	*Fabius.*
Cassianus.	*Demetrianus.*
Publius.	*Paulus.*
Iulianus.	*Domnus.*
Cainus.	*Timeus.*
Iulianus.	*Cyrillus.*
Capito.	*Dorotheus.*

The foure Patriarkdomes.

Rome.	Alexandria.
Peter.	Marke.
Linus.	Anianus.
Clement.	Abilius.
Cletus.	Cerdo.
Anacletus.	Primus.
Anerostes.	Iustus.
Alexander.	Eumenius.
Sixtus.	Maricus.
Thelesphorus.	Celadian.
Higenius.	Agrippas.
Pius.	Iulianus.
Anicetus.	Demetrus.
Soter	Heraclas.
Elutherius.	Alexander.
Victor.	Dionysius.
Zeverinus.	Maximinus.
Calistus.	Theonas.
Vrbanus.	Peter.
Pontianus.	Achillas.
Anterus.	Alexander.
Fabianus.	Athanasius.
	Gregory.

Ierusalem.	Antioch.
Maximus.	*Tyrannus.*
Antonius.	*Vitalis.*
Valens.	*Philogonus.*
Dolichi.	*Eustatius.*
Narcissus.	
Dios.	Eight yeares it was void.
Germamon.	
Gor.	
Narcissus and Alexander.	*Eulalius.*
	Euphronius.
Masabanes.	*Placitus.*
Himineas.	*Stephen.*
Zambadas	*Leontius.*
Hermon.	*Eudoxius.*
Matarius.	*Anianus.*
Maximus.	*Meletius*
Cyrillius.	*Euzoius*
Heraclius,	*Dorotheus.*
Herenius.	*Paulinus.*
Heraclius.	*Enagrius.*
Hilarius.	*Dorothus.*
Cyrillus.	*Meletus.*
Iohn.	*Flavianus.*
Nepos.	*Prophirus.*
Praylius.	*Alexander.*

Rome.	Alexandria.
Lucius.	*Gregory.*
Steven.	*Peter.*
Xistus.	*Lucius.*
Dionysius.	*Timothie.*
Felix	*Theophilus.*
Eutichianus.	*Cyrilus.*
Caius.	*Dioscorus.*
Marcellinus.	*Proterius.*
Marsilius.	*Timothie.*
Eusebius.	*Basilinus.*
Miltiades	*Peter.*
Silvester.	*Athanasius.*
Marcus.	
Julius.	
Liberius	
Damasus.	
Siricus.	
Anastasius.	
Innocentius	
Zozymus	
Bonifacius	
Cœlestinus.	
Xistus.	
Leo	
Hilarius	

Ierusalem.	Antioch.
Iuvenalis.	Theodotius.
Polychronius.	Iohn.
Theodosius.	Domnus.
Anastasius.	Maximus.
Martirius.	Martyrus.
Salustius.	Iulianus.
Helias.	Basilius.
Petrus.	Peter.
Marcari.	Steven.
Eustochius.	Martyrus.
Iohn.	Calandio.
	Petrus.
	Cnepheus.
	Palladius.
	Flavianus.
	Severus.
	Paulus.
	Euphremius.
	Domnus.
	Maximus.

Rome.	Alexandria.
Simplicius.	
Felix.	
Boniface.	
Iohn.	
Agapetus.	
Silverius.	
Vigilius.	
Pelagius.	
Iohn.	
Benedict.	
Pelagius.	
Gregorie the Great.	

Yet he proveth Rome to be but one of the foure Patriarkedomes, and but the third in antiquitie, and consequently, the bishop of Rome but one of foure equalls, and therefore no singular supreme universall head over all. Wherefore how vainely doe they stand upon *Irenæus* his numbring the Bishops of Rome to his time, and

Saint

Saint *Auguſtine* to his time, to prove the ſucceſſion of Popes from *Peters* time, ſeeing neither of them gave them the name of Popes, but Biſhops and Prieſts. *Number the prieſts from* Peters ſeat (ſaith Saint *Auguſtine*) * *and ſee who ſucceeded one another in that row of Fathers.* And elſewhere hee gave them the name of Biſhops, but never the name Popes: therefore to his time, which was about foure hundred yeares after Chriſt, thoſe that *Irenæus*, and he, two hundred yeares after numbred, were not Popes, as the popes of Rome are now, but ſuch Biſhops as wee have now. Alſo with ſmall credit can they ſtand upon the ſucceſſion of univerſall Popes, ſeeing the Propheteſſe Saint *Bridget* ſaith of *Boniface* the firſt Univerſall Pope, (x) *Hee did mount up to ſit in the Chaire of pride*: Which ſheweth the Popes chaire, not to be the Chaire of *Peter*, Alſo their *Paracelſus* (in a propheſie

* *Aug.* in Pſal. *contra partem Donati.*

x *Bridget* in her 27. ca. of her third Booke

phesie of his) said thus to the pope (y) *Behold thou haste lifted up thy selfe on high, but it is not thy place; neither shalt thou abide above: for thou art a yoke and a burthen too heavie to bee borne: hence it is holy Father* (S.P.) *that thou falleſt: Thou haſt placed thy ſelfe above God, and he ſhall return unto thee the reward thou haſte ſought.* Againe, in vaine doe the Popes themſelves boaſt to bee of that ſort of Biſhops which ſucceeded the Apoſtle Saint *Peter*, ſeeing their Saint *Elizabeth* ſaith thus unto them in the perſon of Chriſt, (z) *They ſwallow up the earnall & temporall things of my people, & do not miniſter unto them ſpirituall things, and even they that do walk under my name, do not feare to perſecute me in my members. Behold and conſider* (ſaith to her the Angel of her viſion) *how the ſoveraign high prieſt, the Lord Ieſus, in the dates of his obedience walked in the midſt of his diſciples, not in the height and*

y *Paracelſ.* in his 12 figured Prediction

z *Eliz.* 2. againſt the Church of Rome, l. 3. cap. 14

and haughtinesse of a Lord, but in the humilitie of a servant, &c. Behold his blessed seed, the ministers of your spirituall vocation, the holy Apostles and their successours, of whose societie yee doe glorie, &c. Consider, if their waies were like yours, doe not beleeve that they were, for their waies were faire and streight, but yours are disordered, filthie, and foule. They did not walke in the haughtinesse of their hearts, nor in the tumultuousnesse of a proud traine, nor in covetousnesse of worldly wealth, nor in the costlinesse of clothing, &c. Neither was there running after Hawkes and hounds, but in all sincerity they traced the footsteps of the great pastor, &c. Behold the head of the Church crieth, but his members are dead; for the Apostolicall Sea is beset with pride and avarice, and is filled with iniquitie and wickednesse. They scandalize my sheepe, and make my people to erre. Again their Saint *Bridget* in the person

of

of Christ, expostulating the matter with pope *Gregory* the eleventh, saith thus unto him, (a) *Why dooest thou hate mee so much? And wherefore is thy boldnesse and presumption so great against mee? for thy worldly Court marreth and spoileth mine that is heavenly, and thou presumptuously robbest mee of my sheepe. Moreover, thou pluckest from me violently innumerable soules, and sendest to hell fire almost all that come to thy court, because thou dost not give diligent heed to those things that belong to my court.* Therefore how can we beleeve that these popes are of the same ranke of Bishops which succeeded the Apostle S. *Peter*, or what credit doth the Church of Rome gaine by the succession of her popes?

a *Bridg.* l. 4 cap. 142.

9 Againe, how can wee beleeve that the popes are the successours,

They are never able to prove that *Peter* was ever called by the Popes titles; or that *Peter* ever called the Church his Spouse:

ceſſours of *S. Peter*, ſeeing they are never able to prove, that *Peter*, or any of thoſe biſhops which next ſucceeded him, was ever called by any of the Popes titles: for in what booke or Chapter of the Scriptures doe they finde that *Peter* was ever called, *Our Lord God the Pope*? *An undoubted and true God on earth, Not a pure man but a true God:* as wee proved in our firſt Chapter, and ſecond ſection, the Pope is called? Or, where finde they that any one of all the Apoſtles, ever called *Peter, Lord of Lords, and King of Kings*: Or *ſupreame head of the univerſall church*: or that *Peter* ever called the Church his ſpouſe; as the Pope doth? If they cannot ſhew ſo much as any one place to prove it, what reaſon have we to beleeve it? Therefore, foraſmuch as wee finde univerſall Popes, not to be the ſucceſſors of Saint *Peter*, but of *Boniface* the firſt univerſall pope, made and eſtabliſhed in the yeare

yeare of Christ, 607: and that they all hold, that without an universall pope to be head, there can bee no Church, it is without all contradiction, that for the first fixe hundred and six yeares next after Christ, the Papists had no church: for as no head, no body; no husband, no wife; so, no uniuersall Popes, no universall spouse of the Popes. By which wee see that plainely condemned for a meere illusion of Antichrist, which is so common among them; namely, that the Popish Church was the most antient mother of all Christian Churches. And as wee see it not to bee true, so shall wee further see also that neither was that first Church which S. *Peter* planted in Rome, the most antient, & mother Church, for as both *Ierome* (b) and *Eusebius* testifieth, (c) *Peter* came not to Rome, untill the second yeare of *Claudius Caesar* the Emperour, which was in the yeare of

b *Ier. catal. eccles. Script.*
c *Eus. eccles. hist. l. 2. c. 14.*
16-

of Christ, 44. and foureteene yeares after hee was called to bee an Apostle. During which time, hee and the other Apostles, had planted many Churches in the world, and yet was none of them the mother Church: for that only must needes bee the mother, which was first, in which Christ himselfe first planted and taught that Faith and Religion, which afterwards (by the meanes of his Apostles) should bee made Catholique: which, as Saint *Matth.* chap. 26. 55. and Saint *Luke*, cha. 21. 37. 38. sheweth, was Ierusalem: which Faith and Religion (as appeareth in *Matthew* 10.) Christ commanded not to reveale to the Gentiles, till they had spread it throughout the Regions of Ierusalem: therefore Ierusalem, and not Rome, was the first and most antient Church.

Matth. 26. *Luke* 21.

Mat. 10, 5, 6.

10 Againe, when as afterwards, the Gospell was preached to the Gentiles, it was not first taught

taught to the Romanes, no not by Saint *Peter* himselfe: for as themselves confesse, *Peter* after he had preached well neere seven yeares about the coasts of Ierusalem, went to Antioch, and taught there other seven years, before he came to Rome; therefore that very first Church of Rome, could not bee the most antient Mother of the true Catholique faith and Religion. If not the first, which was planted by *Peter*, then not the second, that was planted by *Boniface*, aboue five hundred yeares after.

11 And that it may yet more manifestly appeare, that shee was not the mother, but one of the chiefe Daughters, not the Head, but a chiefe member of the Mother Church, these words of *Tertullian* (which lived in the next age after the Apostles) will make it plaine: (d) *Runne over* (sayd hee) *and behold the Apostolike Churches, wherein the Apostles chaires*

d *Tertul. de præscription contra Hæreticos.*

chaires are yet still continued, and whereas the Authenticall writings of the Apostles are pronounced, sounding out the voices, and representing the faces of each one of them. The next country to you is Achaia: there have you the church of Corinth. If yee bee not farre from Macedonia, there have you the church of Philippi, and the church of Thessalonica: if yee may goe over into Asia, there have yee the church of Ephesus. If ye border nere to Italy, there have yee the church of Rome. And further, he inlargeth himself to prove the city of Rome to be but one of the chiefe members of the whole church, saying thus: (e) *These so many and so great churches, are all that same one first church, planted by the Apostles, from whence issued all the rest: and so are they all first churches, and all Apostolick in that they follow all one unitie.* By which who seeth not, but that

e Tertul. De præscription contra Hæreticos.

that even that ſame Church of Rome, which was firſt, was but one of the Daughters of Ieruſalem, from which the Church triumphant had her name derived, and not from Rome; and yet indeed was ſhe but the figure of the Vniverſall Mother Church: for as Saint *Paul* ſaid, *Gal.* 4. 26. *Ieruſalem which is above, is the mother of us all*; therefore it is flat blaſphemy, to ſay that Rome is the Vniverſall Mother of all Chriſtian Churches: and the rather, for that as her ſtate ſtandeth now, the Angell ſaith, *Revelat:* 17. *Shee is the Mother of Whore-domes, and Abhominations of the Earth.* Gal. 4. 26.

12 Againe, in that the Apoſtle ſaith, *Hieruſalem which is above, is the Mother of us all*; it ſheweth the Church triumphant, and the church militant, to make both but one Church: And therefore whereas the Papiſts would make theſe two parts The church triumphant and the church militant being but one can have therefore but one head.

of the Church, two ſeverall churches, that ſo they might ſet upon the militant part another head beſides Chriſt; what elſe do they thereby, but make that part an adultreſſe, and conſequently the Whore of Babylon? For by Saint

Rom. 7, 3: *Pauls* doctrine, *Romans* 7. ſhee that hath two Husbands at one time, is an Whore. And doubtleſſe, howſoever ſhee is rightly called Babylon, for reſembling old Babylon, in Tyranny, Idolatry, and other abominations; yet is ſhee called an Whore, chiefely for coupling her ſelfe to another husband beſides Chriſt.

Chriſt only is the head

13 In the time of the Apoſtles, it is cleare by Saint *Paul*, in divers of his epiſtles, that both the parts of the Church, as well that beneath, as that above, and both together, had none other head but Chriſt. For firſt *Epheſians* 1. *cap. verſes*, 20, 21, 22, hee ſpeaking of

Eph: 1, 20, 21, 22. Chriſt, ſaith: *God ſet him at his right hand in the Heavenly places, far*

farre above all Principality and Power, and Might and Domination, and every name that is named, not in this world onely, but also in that that is to come: and hath made all things subiect under his feet, and hath given him over all things to be the head of the Church, which is his body. And *Colossians* 1. 18, 19. *Hee is the Head of the body of the Church: hee is the beginning and the first begotten of the dead, that in all things he might have the preheminence: for it pleased the Father, that in him should all fulnesse dwell.* Also to shew that the Church hath onely but this one head, hee writing to the Church of *Corinth*, 2. *Epist.* 11.2. said thus unto her: *I have prepared you for one Husband, to present you as a pure Virgine to Christ.* Which plainely declareth, that as the Church under the Law, had none other Husband, but God himselfe; (for as the Prophet *Esay* said to the Church

Colos.1. 18,19

2.Cor.11.2

Vnder the Law the Church had no husband but God.

Vnder the Law the church had no husbād but God.

of the Iewes, *cap.* 45, 5. *Hee that made thee, is thine husband, whose name is the* Lord *of Hostes*) so likewise under the Gospell, that the Church, hath none other Husband but onely the Sonne of God.

14 And now also that it may as plainely appeare, that for 605 yeares next after Christ, this doctrine of one Headship, was onely approved of even by the Bishop of Rome himselfe, to wit, *Gregory* the Great; these his own words written against the Bishop of Constantinople, which sought to bee Vniversall head with Christ, will make it cleare. (f) *If* (said hee) Saint *Paul would not have the members of the* Lords *body to bee subiect to any heads but to Christ, no, not to the Apostles themselves; what wilt thou answer to Christ the head of the Universall church in the last day of Iudgement, which goeth about to have all his members subiect to thee by the Title*

f *Greg l.4 Epist. 38.*

of

of Universall? Whom doest thou imitate in so perverse a name, but Lucifer? So that heere wee see the case made cleare, that the Romish Church with two heads, (Christ and the Pope) as yet had not any beeing at all, neither the name of Pope approoved of, as wee shewed in the fifth Section, in that when as *Eulogius* Bishop of Alexandria, offered to *Gregory* (in the Superscription of his Letters) the title of universall Pope, *Gregory* not onely flowted him for his folly, but also besought his holinesse to offer it him no more, for that as hee said, it was a Title beyond all reason to bee given to any.

15 The first that I finde that went about to arrogate unto himselfe the Title of Pope, was *Leo*, Bishop of Rome, as may appeare, in that his Legats in the councell of Chalcedon, contended both for the Title and authoritie,

The first that sought to bring in the name Pope.

rity, howbeit they were withstood by the whole Councell, and decreed against, as I shall prove in the 19. *Section* of the eight Chapter.

16 Well then, all things being made cleare, that before there was a Church planted at Rome, there was a Christian Church, which had then none other Vniversall head but Christ, and that seeing the Church which we have now, doth acknowledge none other head; who can justly denie our church to be a true member of the most antient and Apostollike Church? Againe, forasmuch as the matter is made as apparant that the church planted afterward by *Peter* and *Paul* (for by both of them was the Romish church planted) to *Gregories* daies (to wit, to the yeare of Christ, 605.) did not approve, nor tollerate any other universall head; who can deny the Church of Rome (during that time) to bee a fellow member

ber with our Church, of the moſt Antient and Catholique Church.

17 But now albeit we have proved, that for want of an univerſall Pope to be head (ſo many hundred yeares) there could bee no body, or Popiſh Church: yet foraſmuch as wee ſee that there is now ſuch a church, and know alſo that it hath bin of long continuance, it reſteth that in the next Chapter we ſhew, both when it firſt began, how far & wide it did extend it ſelfe; and how ignorantly many have dealt in their writings, to give that title of Popiſh Governors, to the ſucceſſours of Saint *Peter*, calling them popes: and more wickedly the Papiſts, in calling them univerſall Popes; to the horrible deluding of the multitude, in making them to believe that the Popiſh church, and the Church which Saint *Peter* planted in Rome, were both one and the ſame, which if it be true, then

was the founder therof Antichriſt; for ſo ſaith their Saint *Bernard*, the Pope is : And ſo ſaith their *Ioacham* the *Abbot*. And ſo ſaith their *Aventine*; and ſo ſaith *Gregory* the Great. And ſo ſaith their Saint *Vincent*, and proveth *Boniface* the third, to be the head, as the other and divers more proves his ſucceſſours to be his incorporate body, as appeareth in our 2. chapter; and as now in the next chapter, wee ſhall more largely prove.

CHAP.

Chap. VI

Tending to resolve all men, that the Popish church, and the succession of singular Universall Popes, had their first beginning but in the yeare of Christ 607. & that also from that time that they had a church, wee had a church continually among them, til about 20 yeares before Luthers *time. And as before they had a church, which did extend it selfe far and wide, so even then and at all times, in other parts of Christendome, (as in Asia, Africa, Macedonia, Misia, Valachia, Russia, Muscovia, &c) we had as great a church as they, if not greater. Which being proved both their antiquity, universality and succession of universall Popes, will prove but a fond fable, and a meere illusion of Antichrist.*

THE Papists have of a long time borne the World in hand, That

we had no church before *Luthers* time; howbeit, as we proved in the former chapter, by sufficient testimonies, that for the first 606 yeares next after Christ, they had no Church; so will wee now (God willing) in this Chapter prove that their Church had her first beginning, but in the yeare of Christ 607. Note therefore (Christian Reader) what their Writer *Vrspergensis* saith, his words bee these; (a) *At the request and suit of Pope Boniface, the Emperour* Phocas *appointed the sea of the Apostolicke Church of Rome to bee head of all Churches.* Also their Writer *Sabellicus* saith (b) *Pope Boniface the third at the first entrance into his office, was an earnest suiter unto the Emperour* Phocas, *that the Church of Rome, might bee Head of all Churches, which thing hardly and with great labour was granted to the Apostolique Sea of Rome.* Now (Christian Reader) judge thou,

a *Vrspergen sis, in Phoca.*

b *Sabellicus Enead. 8. l. 6*

thou, how true it is like to be, that the church of Rome, had preeminence from Saint *Peters* time, seeing it is granted unto her but now in the yeare of Christ 607. as also the Popes owne Decretall, and *Platina* doth witnesse, as we shewed in the former chapter: wherefore the Bishop of Rome, beeing now in this yeare first made and established Vniversall Father of all Christian Bishops, and Rome the Mother of al Christian Churches; it is cleare, that in this yeare of Christ their Church first began. For as before Christ was, there could bee no Christian Church; so before there was an Vniversall Pope, there could bee no Popish Church. But now an Vniversall Pope being made and established supreame Head of the church, they may be bold to say they have a church; and we may be as bold to say, that from this yeare of Christ and no further, they may demand of us where our church was to

Luthers

Luthers time, and also to answer them, that so much of them as was comprehended within the Romish iurisdiction, was from thence; first under this head of Antichrist, *Boniface*: after him, under this his incorporat body of Popes.

The head of Antichrist, and the body of Antichrist.

The Popes calender.

	Iohn 2
Boniface 2.	*Cuno* 1
Dusdedit 1	*Sergius* 1
Boniface 3	*Iohn.* 3.
Honorius 1	*Iohn.* 4.
Severinus 1	*Sisinus* 1.
Iohn. 1	*Constantinus* 1.
Theodore 1	*Gregory* 1.
Martin 1	*Gregory* 2.
Eugenius 1	*Zachary* 1
Vitalius 1	*Steven* 1.
Deodatus 1.	*Paul* 1.
Domnus 1	*Steuen* 2.
Agatho 1	*Hadrian* 1
Leo 1	*Leo* 2
Benedict. 1	*Steuen* 3
	Paschalis 1.

Eugenius 2
Valentine 1
Gregory 3
Sergius 2
Leo 3
Benedict. 2
Nicolas 1
Hadrian 2
Iohn 5
Martinus 2
Hadrian 3.
Steven 4
Formosus 1
Bonifacius 4
Steven 5
Romane 1
Theodore 2
Iohn 6
Benedict 3.
Leo 4
Christopher 1
Sergius 3
Anastatius 1
Lando 1
Iohn 7
Leo 5
Steven 6
Iohn 8
Leo 6.
Steven 7
Martinus 3
Agapius 1
Iohn 9.
Leo 7.
Iohn 10.
Donnus 2
Benedict. 4
Boniface 5
Benedict 5
Iohn. 11
Iohn 12.
Iohn 13
Gregory 4
Silvester 1
Iohn 14
Iohn 15
Sergius 4
Benedict. 6
Iohn 16
Benedict 7
Gregory 5
Clement 1
Damasus 2 1

Damasus 1	Gregory 8
Leo 8.	Celestinus 3
Victor 1	Innocentius 3
Steven 8	Alexander 3
Nicolas. 2.	Vrbanus 3
Alexander 1.	Clement 3
Gregory 6	Gregory 9
Victor. 2.	Innocentius 4.
Vrbanus. 1.	Hadrian 5
Paschalis. 2.	Iohn 17
Gelasius 1	Nicolas 3
Gallistus 1	Martin 4.
Honorius 2.	Honorius 4.
Innocentius 1.	Nicholas 4
Celestinus 1.	Celestinus 4
Lucius 1.	Bonifacius 6
Eugenius 3.	Benedict. 8
Anastatius 2.	Clement 4.
Hadrian 4.	Iohn 18
Alexander 2.	Benedict 9
Lucius 2.	Clement 5
Vrbanus 2.	Inocentius 5
Gregory 7.	Vrbanus 4
Clement 2.	Gregory 10
Celestinus 2	Vrbanus 5.
Innocentius 2	Boniface 7
Honorius 3	Innocentius 6.

Gregory 11.	*Pius* 2
Alexander 4.	*Iulius* 1
Iohn 19	*Leo* 9
Martin 5.	
Eugenius 4.	
Nicholas 5	
Caliſtus 2	
Pius 1	
Paul 2	
Xiſtus 1	
Innocentius 7	
Alexander 5	

2 Theſe even from the very time of the deceaſe of their predeceſſour and head, began to put in practiſe their Antichriſtian authoritie, received from him, for the ſubduing of all Churches that did reſiſt them; amongſt which the Church of *Ravenna* was one: which as the Popes Decretall teſtifieth, thought ſcorne to bee brought in ſubjection to Rome: nevertheleſſe the ſame Decretall declareth,

declareth, that in the end, *Pope Domnus* made her to yeeld: and this was about 64. yeares after the first Vniversall Pope. Also the same Decretall declareth, that the Church of Aquila resisted, but yet about some twenty yeares after the other, Pope *Sergius* got the victory, and forced her to yeeld. And thus did they continue vanquishing all Churches, in the west part, till neere *Luthers* time. But yet not so, but that maugre the heads of all the Popes, wee had a church continued in the Romish jurisdiction, till within some 20. yeares before *Luthers* rising; though not alwayes a standing state, but a dispersed company, scattered here and there, by means of persecution: wherein that prophesie was fulfilled, *Rev.* 12. which testifieth that in the time of Antichrists reigne, the Church of Christ (within his Dominions) should be driven into the wildernesse of this world, & great flouds

Rev. 12. 14. 15, 16.

of

of perſecution ſent after her to overwhelme her; but as the text ſaith, *The Earth opened her mouth and ſwallowed up the flood*: That is, ſhee was preſerved by meere temporall and earthly people, for amongſt the ſpiritualty, both ſhee and her ſeed were holden as heretiques, and that chiefely for theſe cauſes. Firſt, for that when as they ſaw, that Vniverſall dominion, which the Pope had gotten over the clergie; they affirmed him to bee that Angell of the bottomeleſſe pit, propheſied of in the eleventh verſe of the ninth chapter of the *Revelation*, that ſhould attaine to bee King of the clergie, whoſe name in *Hebrew* is *Abaddon*, and in *Greeke*, named *Apollyon*; which in Engliſh ſignifieth a Deſtroyer. Secondly, for that when as they ſaw the Pope to bring into the church (and eſtabliſh for Principles of Religion) his Heatheniſh unwritten verities, and

The Pope revealed himſelfe to be Antichriſt.u

thoſe

those old heresies, wherewith the false Apostles and other Heretiques had corrupted the puritie of the Gospell, and that he did offer them to the church in the name of Christs Gospell, they affirmed him to bee that whore of Babylon, foretold in the fourth verse of the seventeenth chapter of the Revelation, that should offer to the world, *The abhomination and filthinesse of her fornication in a Golden cup*, to wit, in the name of Christ. Thirdly, for that when as they saw the pope gotten above the secular powers, and that Emperours and Kings did yeeld him such subjection, as to fall downe before his footstoole; to kisse his feet, to carry him upon their shoulders, to leade his horse, to hold his stirrop whiles he gets on horsebacke, yea, even to become his vassalls, they affirmed him to bee the same great Antichrist, mentioned in the 13. verse of the same chapter, unto whom the

the Text declareth, *The Kings of the earth ſhould give their power and authoritie.* Fourthly, for that when as they ſaw the pope to be come to that great height of pride (as wee plainely did demonſtrate in our firſt chapter) namely to take upon him the title of God, and to ſuffer himſelfe to bee called our Lord God the pope: an undoubted and true God on earth; and to ſuffer men to proſtrate themſelves before him, and to cry unto him: *O thou our Saviour, which takeſt away the ſinnes of the world, have mercy upon us.* And to exalt his power over the Angels in Heaven, Divels in Hell, and over the dead; and his decrees above the decrees of God, and to have power to fetch out of hell, as many ſoules as hee will, and place them in heaven: they affirmed him to be the ſame *Man of ſin, and ſon of perdition*, foretold by Saint *Paul*, 2. *Theſ.* 2. *That ſhould ſit as God, in the Temple of God, ſhewing himſelfe to be God, and ex-*

alting himselfe above all that is called God, or that is worshipped. Lastly, for that when as they saw, that with tooth and naile, hee laboured to frame and fashion all things to the similitude of the first beast (*The Heathen Empire*) they affirmed him to bee that second beast mentioned in the eleventh & twelfth verses of the thirteenth cap. of the *Rev.* which should arise in the Roman kingdome, after the Roman Emperors, of whom Saint *Iohn* saith thus. *And I beheld another beast, comming up out of the Earth, which had two hornes like the Lambe, but hee spake like the Dragon: and hee did all that the first beast could doe before him, & hee caused the Earth, and them that dwell therein, to worship the first beast.* That is, by bringing them to honour, reverence, and observe all the former Heathenish and Idolatrous ordinances, set up againe by him: wherunto because that part of our church (among them)

Revel, 13 11, 12.

them) would not yeeld, it grew into contempt with them, and was moſt grievouſly perſecuted, and the faithful Chriſtians driven from place to place, and from countrie to countrie, beeing of the moſt part (amongſt them) taken and holden for notorious heretiques, ſuch as they hold us to be at this day. And becauſe they grounded al their aſſertions, upon thoſe and ſuch like places of Scriptures, whereby the Popes calling began to bee called into queſtion, the Scriptures were forbidden to bee written any longer in a knowne tongue, and for that cauſe alſo it was, that they ſo blaſphemouſly depraved the Scriptures, calling them (c) *A noſe of waxe, an Inkie letter, a dead letter, and a blacke Goſpel:* and that they are none otherwiſe to be underſtood, than the Pope and his church will interpret them: and that they muſt follow the Church, and not the Church them: And that

c Piggius Hierar. l. 3. cap. 3 f. 10.

that the authoritie of the pope and church of Rome is above them. Hence it was alſo that Lay men were forbidden to reade the Scriptures, perſwading them that they did but lead men into errour and that ignorance is the mother of Devotion, howbeit all this did nothing prevaile: for the faithfull in every coaſt and conntrey among them did the more diligently follow Chriſts commandement, (*Iohn* 5.) *Search the Scriptures*: and that even in the greateſt heat of perſecution, which was during thoſe fiery five months mentioned in the fifth verſe of the ninth chapter of the *Revelation*, which ſome of the learned doe interpret to bee thoſe laſt five hundred yeares before *Luthers* time, in which Antichriſt was growne up to his full height and power: and even then did God ſtirre up a great company of couragious champions to withſtand the pope, and openly, and boldly, to write, ſpeake,

Aſorius & Hoſius.

Io. 5. 39.

Revel. 9. 5.

ſpeake, and preach againſt him and his proceedings, till well towards the riſing of *Luther*, a great part of which we will now produce, as they thus follow in particular.

3 About the yeare of our Lord 1158. (which was almoſt foure hundred yeares before *Luthers* daies) *Garbardus*, and *Dulcinus Navarenſes*, did earneſtly preach againſt the church of Rome; and taught, that the pope is Antichriſt, that the clergie and prelates of Rome were rejected, and were become the very whore of Babylon, prefigured in the booke of the *Revelation*. Theſe (as the hiſtories doe teſtifie) came into England, and brought certaine others with them, who were by the king and the prelates, burned in the foreheads, and ſent out of the Realme, and afterwards were put to death by the pope. In the yeare 1160. * *Waldus* one of the chiefe Magiſtrates of the citie of Lyons

The 2 witneſſes as they follow are ſaid to be two; becauſe they beare witneſſe to the two Teſtaments.

Lyons in France, was terrified at the sight of one that fel down dead suddenly: he shewed great fruits of repentance, both by exercising the workes of mercy, in relieving the poore; and also by instructing himselfe and his family in the word of God; and in exhorting all that resorted unto him to the same, and by translating certaine places of Scriptures into the French tongue, which he declared unto many: He, and a great number that received instructions by him, maintained the same doctrin, drawne out of the holy Scriptures, which we do now; condemning the Masse to bee wicked, the Pope to be Antichrist, and Rome to be Babylon, &c. They were threatned, and by violence of persecution scattered into many places, and some of them remained long in Bohemia. In the yeare 1212. the Pope caused an hundred persons in the Countrey of Alsatia (whereof divers of them were Noblemen)

An 100. burned in one day.

Noble-men) to be burned in one day, for maintaining doctrine against the Romish Church. About the yeare of Christ 1230. almost all the Church of the *Grecians* renounced the Church of Rome, because of their execrable Simonie, and such like abhominable wickednesse. In the time of the Emperour *Fredericke* the second, about the yeare 1240, there was in the Country of *Swevia* many Preachers, which preached freely against the Pope and his Prelates, affirming that they were Heretiques, Simoniakes, and such like. About the yeare 1250 rose up *Arnoldus de noviville*, a Spaniard, a man famously learned, and a great writer; he impugned the errours of the Popish church, and taught, that the Pope led the people to hell. About the same time, *Gulielmus de sancto Amore*, a master of Paris, and chiefe ruler of that *Universitie*, applied all the Testimonies of Scrip-

The Grecians renounced the church of Rome.

Arnoldus.

Gulielmus.

ture (which are touching Antichrist) against the Popish clergie.

Laurence. About the yeare 1290. *Laurence* an Englishman, and a master of Paris, mightily proved the pope to be Antichrist & the Synagogue of Rome to be Babylon: the pope after his death, caused his bones to be taken up and burned. At the

Rob. Gallus. same time *Robert Gallus*, a man of noble parentage, impugned the Pope of Rome, and his Clergie, calling the Pope an Idoll. Also about the same time, *Robert Gro-*

Rob. Grostid *stid* Bishop of Lincolne, a man famously learned in three tongues, wrote divers Invectives against the Pope, proving him to be an hereticke: after his death, the Pope would have had his bones digged up, but was terrified by a Vision. About the yeare 1350. the Lord raised up divers learned men, which openly and boldly impugned the Pope and the church

Greg. Armineusis. of Rome. *Gregory Armirensis*, who layed open the abuses of the

Romish Synagogue, and confuted the Popish Doctrine of Free-wil. In Germany a Preacher taught likewise. *Franciscus Petrarcha*, at the same time, called Rome, *The Whore of Babylon, the Sanctuarie of Heresie, and schoole of Errour.* And a little before that, *Iohannes de rupe Scissa*, was cast into prison, for rebuking the Popish Prelates for their detestable inormities; and for that hee called the Church of Rome, *The whore of Babylon, the Pope the Minister of Antichrist, and the Cardinals false Prophets.* And beeing in prison hee wrote a booke, prophecying of the afflictions which hanged over the heads of the Romish Clergie. Also there was master *Conradus Hager*, who taught more than twenty yeares against the masse; he was afterwards shut up in prison. Also one *Gerardus Ridder*, wrote a booke against the Monkes and Friers, which he intituled, *Lachryma Ecclesiæ.* A-

Petrarcha.

Iohan. de rupe Scissa.

Conr. Hager

Gerardus Ridder.

Michael Cesenas. Petrus de Corbona. Iohannes de Poliaco.

About the same time *Michael Cesenas*, and *Petrus de Corbona*, and *Iohannes de Poliaco*, were condemned by the Pope and his adherents: the said *Michael* wrote a booke against the pride, tyranny, and primacy of the Pope, accusing him to bee Antichrist, and the Church of Rome, *Babylon, That where drunke with the blood of the Saints.* He left behinde him many followers, of whom a great part were slaine by the Pope, and some of them were burned. About the same time two Friers were put to death in Avinion, for matters which they had against the Pope; one of them was called *Iohannes Rochetaillada*, who did preach that the Church of Rome is Babylon, the Pope and Cardinalls Antichrist. About the yeare 1360. was set forth a writing against the Pope and his Clergie; called the complaint of the Plowman. About the same time; *Armachanus* an Archbishop in Ireland

Two Friers

The Plowmans complaint.

Armachanus

land was raised up against Antichrist; hee was a man of great learning and godlineſſe; his troubles were many, and his deliverances great by Gods Providence. In the yeare of Christ, 1364. *Nicholas Orme* preached a Sermon before the Pope and his Cardinalls, in which hee rebuked the Popish Prelates, and affirmed their destruction not to bee farre off. About the yeare 1370, lived *Matthew Parisiensis*, a Bohemian, who wrote a large booke of Antichrist, and noteth the Pope to bee the same. About the yeare 1384 *Nilus* Bishop of Thessalonica, wrote also a large Booke against the Romane Church. About the yeare 1390 many were put to death for the Gospell, refusing the doctrine and worship of the church of Rome: as at Bringa there were burned six and thirty Citizens of *Maguntia*. In the province of Narbone, there was to the

Nich. Orme

Math. Parisiensis.

Nilus.

Many put to death for refusing the Romish religion.

number of an hundred and fortie, which chose rather to suffer all torments, than to receive the Romish religion, and so to deny the truth of the most glorious Gospell. And a good while before this time, there was foure and twentie put to death at Paris; there were foure hundred noted to bee Heretickes, fourescore beheaded; *Prince Armericus* was hanged, and the Lady of the Castle was stoned to death. In the daies of King *Edward* the third, about the yeare 1371. began *Iohn Wickliffe* of Oxenford, openly to deale against the Pope, and popish Doctrine. The times were then very grievous, the Popish kingdome of Antichrist being risen up unto a very great strength and crueltie. King *Edward* himselfe being very well learned, and a valiant Prince, greatly withstood Popery; hee much favoured and defended *Wickliffe*, and so did divers Noble-men, insomuch that

Wickliffe.

M. Wicke-

M. Wickeliffe and others preached againſt the church of Rome, the Pope and his prelates doing what they could, were not able to hurt him. After the death of king *Edward*, he was greatly ſupported by the Londoners; and ſo eſcaped the hands of his adverſaries, ſtill proclaiming the holy and heavenly doctrine of the Goſpell, againſt the Romiſh Antichriſt. It pleaſed God by his preaching, and by his bookes, to give light to many in the Land: ſundry were put to death, of whom the Lord *Cobham* was one; and divers fled out of the Land, becauſe they would not deny the truth which they had learned of him. That *Popiſh Councell of Conſtance*, fortie one yeares after his death, condemned his doctrine, and cauſed his bones to be digged up and burned. And as *Wickliffes* Doctrine tooke place here in England, and ſpread far, ſo were ſome of his workes carried into Bohemia, where they did more

The Lord *Cobham.*

more prevaile; for about the yere 1410 rose *Iohn Husse*, who taught in Bohemia, with divers others, the holy Gospell of Iesus Christ, which a multitude zealously imbraced, and thereupon renounced the Church of Rome. Hee was cited to appeare before the pope, which he avoided; and about the yeare 1414. hee was charged againe to appeare, then he was excommunicated, and much molestation followed, but hee continued a faithfull witnesse of Christ, and openly impugned the Romish Church and Synagogue, untill the Councell of *Constance*, where hee was condemned as an Heretique, and burned. In the same councel, *Hierome* of Prague, a worthy servant of Christ, for resisting the *Romish Harlot*, was condemned and burned. These men were put to death, but Antichrist and all his power could not root out the Gospell in Bohemia. God raised them up a valiant Captaine

Iohn Husse.

Hierome of Prague.

Iohn

Iohn Ziscra, and they put to flight great Armies of the *Papists*, that came against them. About this time, there followed great persecutions in England, and many were put to death, whom they called Lolards. God also raised up one *Vesselus Groningensis*, he was so worthy a man, that he was called *Lux mundi*, the light of the world: He disputed mightily and boldly against Popery, & proved their doctrine false and wicked, and that the *Popes* Keyes doe not open, but shut heaven Gates: this man ended his daies in the yeare of Christ 1490. In the yere 1500 *Hieronymus Savongrola* a Monke in Italy, with two other Friers, *Dominicke* and *Silvester*, were condemned to death at Florence: they taught & maintained against the popish Doctrine, the things which we doe now.

Iohn Ziscra

Vesselus Groningensis

Savonarola

Dominicke & Silvester

4 And thus having slaine and put to death all within the Romish jurisdiction, that did any

The 2 witnesses are both slaine

any way gaine-say them, they have now gotten all in quiet possession leaving none that would not bee conformable to Antichrists lore. And this is it which Saint *Augustine* did finde by the Scriptures, the great Antichrist should bring to passe, as may plainely appeare by these his words: *For that wee beleeve that Antichrist shall come unto such an height of vaine glory, it shall be lawfull for him to doe such things, both towards all men, and also towards the Saints of God that many weake men shall thinke, God hath forsaken the care of the World.* And also wee see that prophesie here fully verified in the thirteenth chapter of the Revelation, which saith thus of the Romish spirituall Governour: *Hee caused that as many as would not worship the Image of the beast, should be killed.* That is, all that would not be conformable to all the old Heathenish ordinances, set up againe by the Pope, and preach

preach and profeſſe the ſame, ſhould be killed. So that herein alſo is fulfilled that propheſie in the eleventh Chapter of the ſame Booke, concerning the killing the two Witneſſes, whom the tenth verſe of the ſame chapter declareth, ſhould vexe Antichriſts whole kingdome: for which cauſe hee ſhould ſlay them. But whereas *Bellarmine* would have them onely to bee two perſons, and that they ſhould containe themſelves, within that one nation of the Iewes; the Text is plain to the contrary, in that it ſaith, *And they of the people, and kinreds, and tongues, and Gentiles, ſhall ſee their corps three daies and an halfe, and ſhall not ſuffer their carkeſſes to bee put in graves: and they that dwell on the Earth ſhall reioyce over them, and be glad, and ſend gifts one to another: for theſe two Prophets vexed them that dwelt*

The 9. and 10. verſes ſheweth, that by the 2. witneſſes are meant all the Preachers that ſhou'd vex Antichriſts whole kingdome; which in the 6 verſe of the 14. chap. are included in the perſon of one Angell with all other through out Chriſtendome.

dwelt on the earth. Now in that the Text declareth that the two witnesses were slaine among the Gentiles, in divers Nations of the earth: & that those Nations everie where, saw their dead corpes lye amongst them, which they counted not worthy to bee buried in Christian mens mould (as they call it) it is cleare, they were not two persons, but all those preachers which every where bare witnes to the truth of the 2 *Testaments*, whereby they vexed Antichrist, and the Antichristians, wheresoever they did inhabite upon the face of the whole earth.

5 But now in that it is sayd, *They lay dead three daies and an halfe:* and in the words following: *After three daies and an halfe the spirit of life comming from God, shall enter into them, and they shal stand upon their feete:* This is to bee understood of the time, from the killing the last

last of the witnesses, to the rising again of the first of them, and not of the 1260 daies, the whole time of Antichrists reigne, mentioned in the third verse of the 11. chapter of the *Revelation*, as some doe understand it: for it is very absurd to say, that the witnesses should lie dead, during the whole time of their prophecying, and yet prophecie too. Now for that wee finde that the next that rose after their death, to oppose themselves against Antichrist, and to set up the Gospell againe in his Kingdome, was that man of God *Luther*: Therefore in him did the two Witnesses first beginne to rise againe: for it is cleare, it is not meant, that the same should rise againe in their owne persons, but that even as *Elias* was revived in Saint *John Baptist* (not in the same person, but as Saint *Luke* sayth,

chap.

Luk.1.17 chap.1.17.) in the same spirit and power: so should they after a little moment, rise in power and spirit, in the persons of others. And this first rising, was about the yeare of Christ, 1520. So that counting from those three last, which were put to death in the yeare of Christ, 1500. wee had no appearing church left in the Romish jurisdiction, for the space of twenty yeares before the rising of *Luther*: which time is called but three daies and an halfe, in respect of the three Angels yeares and an halfe (the time of Antichrists reign) whereforeseeing they had their church alone, without our Church, but twentie yeares before *Luther*: how wickedly doe they delude the multitude, in making them to beleeve, they had the Romish Church, and all other Christian Churches (universally) from Saint *Peters* time; and that wee had no Church till *Luthers* time: whereas wee see it proved

We had a Church among the Papists till about 20 yeares before *Luther*

most

most apparently, that for the first 606. yeares, next after Christ, our Church was, and theirs had no being at all: and that the very first beginning of their Church, was the entrance upon our church in the Romish jurisdiction, of which wee see a part continued in view till about twentie yeares before *Luther*, which if wee had not had, yet will wee now prove, that continually from the Apostles time, to *Luthers* time, wee had else-where as great a Church as they, if not greater.

6 Vnderstand therefore, (Christian Reader) that albeit the whole Christian Church was one, yet afterwards it was divided into two parts, to wit, East and West, so till the Councell of Florence (which was about foureteen hundred yeares after Christ) they possessed but the West part. And notwithstanding *Michael Paleologus* Emperour of the East, in hope of

The counsell of Florence.

of some aide of the *Pope*, and the princes of the VVest against the *Turke*, did his good will to have, brought the East part in subiection to the *Popes* of Rome; yet as their *Paulus* saith, (d) his people so detested him for it, that after his death, they would not admit him common Christian Burial. Againe, it is certaine, that the Greekes counted the Romanes a most polluted and an infectious people: for in their late *Councell* of *Laterane*, it is said, (e) *The Greeks began so much to abhor the Romans, that if it had happened the Latine Priests to have ministred upon their Altars: they would not offer any oblation upon them before they had washed the same.* Againe, albeit the Legates of the East, in the Councell of Florence, was perswaded to yeeld to be subiect to the *Pope*, yet doubting it would not be well taken at their returne home, they halfe recanted & said, (f) *We have no leave nor commis-*

d *Paul Aemil. in Phil. 4*

e *In Concil. Later. sap. 4*

f The councell of Florence

sion

sion to speak these words. And notwithstanding at their return home they laboured so with the *Greeks* that they consented to yeeld, yet this continued not, for as their *Platina* saith, g *Not long after, they fell to their old bent again.* But had it continued to this day without revolting, yet had it come too too late to have maintained the antiquity of the *Popes* universality: yea too late by at the least 1300 yeres. And therefore it was that *Illyricum* which dwelt upon the borders of *Grecia*, wrote thus, (h) *The churches of Grecia, and the Churches of Asia, Macedonia, Mysia, Valachia, Russia, Muscovia, and Africa, coyned thereunto, that is to say,* (saith hee) *in a manner all the whole world, or at the least the greatest part thereof, never granted the Pope his supremacie.*

g *Platina in Eugenio.*

h *Illyricus Testibus veritatis p. 5.*

7 So that (Christian Reader) thou seest, that howsoever the Emperour

Emperour *Phocas* did give that prerogative to the Bishop of Rome, to bee Vniversall head of all Christian Bishops, and Rome to bee chiefe of all Christian churches; it doth not therefore follow that all Christian Churches were content therewith, or did yeeld thereunto; or that Rome ever attained thereunto; onely shee obtained to bee universall superiour over the West Churches, as is plainely confessed by their Doctor *M. Harding*, in his booke of confutation of the *Apologie*, (i) where hee saith: *Rome is the Mother of all the West Churches*: If but of the West, then not universally of al, both East and West: therefore by *M. Hardings* owne confession, here falleth to the ground the Popes universalitie. And therefore, as wee saw proved in the former chapter, that for the first sixe hundred and six yeares, their Church had not any beeing at all; so heere we see proved as plainely,

i *Harding* Apolog. chap. 23. division 2.

plainely, that after they had a Church, they had it but by measure, and not universally as they fondly fable. Wherefore (Christian Reader) whensoever they shall hereafter demand of thee; where our Church was before *Luthers* time, answer them thus. It was by *Gregorie* the Greats confession six hundred and five yeares before there was an Vniversall Pope, to make a Popish Church: having then none other, but onely the same universall head, that now the true Christian Catholique and Vniversal church hath, of which wee are now apart: and that afterwards, when an universall Pope was ordained, and made supreme head of the church, & had gotten dominion over the West part thereof, yet even there was our Church in reasonable quietnesse, till about foure hundred yeares, when as Pope *Hildebrand* began to bee a fire-brand. For indeed about that time, Antichrist began to lay himselfe open

to the world, by his tyranny which he began then to exercise against those that did withstand him: and afterwards when as hee was growing up to the full measure of iniquitie, and that our Church (among them) could no longer bear his detestable enormities, then during the next five hundred yeares following (through their grievous persecutions) it was driven into holes and corners: and as many as they found, they destroied, and the rest would have destroied had they not fled into those other parts of our Church before mentioned, where they were preserved by Gods providence, from the soune of perditions tyranny, according to the prophesie in the foureteenth verse of the twelfth Chapter of the *Revelation*, which saith: *But to the woman* (to wit, the true Church) *were given two wings of the great Eagle, that shee might flie into the wildernesse, into her place, where shee is nourished*

rished for a time, and times, and halfe a time, from the presence of the Serpent. And bid them now bragge of the visibilitie of their Church, and of the standing state it alwaies had, since it was a church (because thou canst not deny it them) but withall, give them to understand, that even thereby, is our Church proved that true Church, which the Angel in that chapter foretold should be driven from home, and dispersed abroad: and theirs to bee the tyrannicall and persecuting church, which should drive it out of her countrey. And thus much for the proving when their church first began, and how far it did extend it selfe, as also the first beginning of universall *Pope*, to be six hundred and six yeares after Christ; whereby both their antiquitie and universalitie is utterly overthrowne. Now to the conclusion of all.

The church of Rome is proved to be a persecuter of the true Church.

8 Forasmuch as we (which now, are

are distinguished from them by the Title of *Protestants*) confesse that in this their Romish jurisdiction we had no church left at the rising of *Luther*; they demand of us, from whence our Bishops had their callings, and how our Ministers which they have ordained ever since, can have lawfull callings, seeing there was then no Protestant bishops to ordain them: neither that by the Apostles, ever any Christians had that title given them. VVe answer: for the title *Protestans*, wee stand not upon; for we grant that in the time of the holy Apostles of our Lord and Saviour Iesus Christ, there was not any of the Christians called by that name, no more then there was any called by that name *Catholique*. The onely title proper to the professours of Christ, was given by the Apostles in the citie of Antioch, which was to be called Christians (as appeareth in the 11. of the *Acts* of the

Apostles)

Apostles) but afterwards, when as counterfeit professors of Christ as the *Arians*, *Macedonians*, *Eunomians*, were growne to bee Sectaries and Heretiques, and each of them to challenge unto themselves the title of the true church: there was another sort in Rome, called *Homousians*, which were indeed of the true church: these to distinguish themselves from those counterfeit Christians, intituled themselves, *Christian Catholiques*. VVhereupon as *Socrates* testifieth, (k) That worthie Prince *Theodosius* hearing thereof, caused these foure sorts of Christians to be brought before him, and every Sect to bring their severall opinions in writing; which when hee (and his Bishops there assembled) had throughly perused and examined, he tore in pieces the papers of the three Heretiques, and approved onely of the *Homousians*, finding it only to agree with the Doctrine

k *Socrates l.5.ca.10.*

of

How and when the name Catholique was given to Christians.

of the Scriptures. And thereupon made this Decree; *All people subiect to our Empire, we will have to continue in that Religion which Saint Peter the Apostle delivered to the Romanes, as the faith kept from his time to this day doth declare, and the which it is evident Bishop Damasus, and Peter Bishop of Alexandria, a man of Apostolick sanctitie doe professe: to wit, that according to the Apostolique, and Evangelique Doctrine, we believe one God head of the Father, Sonne, and Holy Ghost, of like Maiestie in sacred Trinitie. The observers of this law, wee command to be taken for Christian Catholiques; the rest, as mad and franticke, wee adiudge to beare the reproach of heretiques: which must looke to feele first the vengeance of God, and next such penalties as the motion of our hearts directed from above shall appoint.* And this was about two hundred yeares before the *Papists* had a church, therefore this

this act being done onely in our Church, it is without all contradiction, we onely must needs be of that sort of Christians, unto whom the title Catholique was then given; and consequently, of the true and most antient Catholique and Apostolique Church. So likewise afterwards, when as the West part of the Church, did under the title of Christian Catholiques, professe Christ after an Antichristian manner; then certaine true Christians, withstanding them protested a contrary manner of Christian profession, agreeable to the antient Catholique Faith and Religion; and by their protesting did distinguish themselves from that counterfeit company, which they then saw (as wee now have declared at large in our former Chapters) were cleane swarved from the true Faith and Religion: And from thence, wee following their true Faith and Religion, retain the same title, to distinguish

our ſelves from our moſt counterfeit Chriſtian Catholiques. But would God both theſe new Titles were laid away, and that both ſorts might be called by their own proper titles, to wit, *Chriſtians*, and *Antichriſtians*: for ſo the Church of Chriſt ſhould the better be knowne from the Church of Antichriſt.

9 Now for the lawfulneſſe of our Biſhops callings, wee ſay, that when the time drew neere, that the Goſpell which Antichriſt had ſuppreſſed in the Romiſh juriſdiction, ſhould be ſet up againe (according to that old Romiſh propheſie, intituled, *Stimulus Divine contemplationis*, written I know not how many yeares agoe, bearing that after the yeare of Chriſts Incarnation, 1534, *Good Law, good Religion, good peace, together with Faith, Truth, and ſound Doctrine, ſhould returne againe into the World in their proper ſhape, and true likeneſſe*) then about that time,

In an old Booke.

time, when by the meanes of that man of God, *Luther*, ſome biſhops were converted to true Chriſtianity againe, and that others had time to converſe with them, concerning the preſent neceſſitie of electing and ordaining Chriſtian Miniſters; then they entered by the old ordinances of thoſe Chriſtian Biſhops which were before *Poperie* was, and ſo ordained miniſters by the rules and authority of the firſt Apoſtolicke order, which had alwaies continued in thoſe other parts of our Churches which (as wee ſhewed) were never members of the Popiſh Church; for otherwiſe, had they not been firſt converted, they and all the Miniſters which they have ordained, ſhould have bin the ſervants of Antichriſt, even as thoſe were before, and at this day are, which have their calling from Antichriſt the Pope. For ſo their S. *Bernard*, ſpeaking of Biſhops and Miniſters (which have their cal-

ling from and by the Popes ordination) saith, (l) *They serve Antichrist.* Also their *Albertus Magnus* saith, (m) *They be the Ministers of Antichrist, and the underminers of the flocke of Christ.* And therefore whether it bee likely that our Ministers (which be ordained by Bishops of an ordinarie calling from the Apostles of Christ) have lawfull callings; or such as have their calling from Antichrist the Pope, let the Christian Reader Iudge. And the more to inlighten his iudgement, and better discerning the truth hereof, let him consider these fruits and effects of their calling. Their Saint *Bridget* bringeth in Christ thus complaining of the Romish Clergy, (n) *They faine themselves to be mine, and in the meane time they worke wickedly against mee.* Their Saint *Elizabeth* bringeth in Christ thus reporting of them, (o) *They that walke under my name, do not fear to persecute*

l *Bernard supra cant Ser.* 33
m *Ath. in Iohn.* 10.
n *Brridget* 1. *cap.* 56
o *Eliz.* against the corruptions of *Rome l.* 3. *cap* 14.

secute mee in my members. Their Propheteſſe *Mathilde* ſaith, (p) *They are fallen from Chriſt, and become ravening Wolves, devouring and cutting the throats of Chriſts ſheepe.*

p *Mathilde* in a propheſie of hers.

10 And that the unpartiall Reader may yet be the more fully reſolved, that theſe Prieſts which have their callings from the pope, are not the Prieſts of Chriſt, their S. *Bridgit* bringeth in Chriſt thus diſclaiming them utterly, ſaying, (q) *Behold ſuch Prieſts are not my Prieſts, but very traitours; for they both ſell me, and betray me like Iudas.* Wherefore notwithſtanding they carry the name of the prieſts of Chriſt, as *Iudas* carried the name of an Apoſtle of Chriſt, yet the Reader may plainely ſee, that they are but counterfeits, and as very traitors to Chriſt, as *Iudas* himſelfe was. And thus much for the anſwering theſe obiections; namely, that their church

q *Bridgit lib.* 147.

the most antient and Apostolique Church: That the succession of Popes descended from Saint *Peter*. That wee had no Church till *Luthers* time: that our Protestant Bishops and Ministers, have no lawfull callings. Now it resteth in the next chapter, to trie, whether the Popes owne calling bee proved a lawfull calling, by generall consent of Councels and Fathers, as they avow, or whether it bee not a meere illusion of Antichrist so to say.

CHAP.

Chap. VII.

Tending to resolve all men, that the Papists great boasting of their generall consent from S. Peters *time, is but a very Antichristian illusion: that their Antiquity of the Popes Vniversall Supremacie, is but a fallacy: that the succession of universall Popes descended from* S. Peter, *is without verity: and all of them together flat forgeries: even as we have already prooved their other Principles to bee, and as in this Chapter (God willing) wee shall prove them all to bee.*

FIrst N.D. in his *Wardword*, the answer to Sir *Francis Hastings Watchword, page* 102. (whereof *Bellarmine* is supposed to bee the original Author) to

Bellarmines assertion.

to induce us to beleeve that from Saint *Peters* time, the Popes universall Supremacie was approved of by all councels and Fathers, saith: *All the Christian world hath ever made this most certaine & infallible deduction, that Christ gave not to Saint* Peter *these imminent prerogatives of authority, and superioritie for himselfe alone, but for his posterity, and successours also that should ensue him in his seat and charge over the church of Christ to the worlds end: for this cause have they reverenced and respected so much the bishops of Rome, as by all generall councels and Fathers, and Ecclesiasticall Histories appeare.*

The answere.

2 First, as touching the ground of this Argument, namely, *Peters* supremacie, wee shall prove at large in our next chapter that

that it was but the same that the other Apostles had, and therefore from him the Pope cannot claime any such prerogative of authority, to bee called universall Bishop, Christs Vicar generall, or head of his universall church. Secondly, we have already proved in our fifth chapter, that for the first 606 yeares next after Christ, there was no universall Pope approved of, nor established. Thirdly, their great Doctor Master *Harding* saith, (a) *In great cities where the Highest courts for Iustice were kept, and where the chiefe Pagan Priests of the Latines, named Primi Flamines, were resident. before the comming of Christ, there after the comming of Christ were Patriarkes or Primates placed, by whome the weightie matters of bishops should bee decided.* Which if they will have us grant to bee true, then must they grant, that from the Apostles times, the first supreme

a *Harding Apolog. c. 4 divis. 2* affirmeth the first supreme governement to bee by soure, therefore not by one.

supreme government that was ore Bishops and their great & weighty matters, was by certaine head Bishops, and not by one, and how then can that be true, that from Saint *Peters* time, the Bishop of Rome, was supreame head over all?

3 The first of all the Prelates that began to insult over other, were the Bishops of Rome, for that more honour began to be given to the Bishop of that Sea (partly, because Rome was then the most famous for Religion, and partly also, because it was then the Seat of the Emperour of the world) they beganne proudly to usurpe authoritie over their fellowes, the first of which was *Victor*, whose arrogancy when other bishops espied, they opposed themselves against. Among whom was *Polycrates* and *Irenaus*, who most sharpely reprehended him for it, as *Eusebius* witnesseth.

b Eusebius. (b) And this was about the yeare

of

of Christ, 189. And therfore how is the consequent of *Bellarmines* assertion true, that by the testimonies of all Histories, the Christian world ever approved of the popes superioritie above all.

4 To the yeare of Christ 205, or neere thereabout, were holden these chiefe Synodes or Councels. The first in Rome, the second in Cæsarea, the third in Pontus: the fourth in France: the fifth in Ostroena, and the sixth in Ephesus: of which if they can prove the Bishop of Rome to sit as chiefe in any but in that of his owne citie, the victorie shall bee theirs. But it is evident by all these testimonies of *Eusebius, lib. 5. cap. 21, 22. 23. 24. lib. 1. 21.* and other places of his bookes, that the Bishop of Rome sate as chiefe, onely in his, and the other in theirs: wherefore how can that be true, that all Councels and Fathers (from S. *Peters* time) ever approved of the Popes chiefetie?

Every Bishop sate chiefe in his owne Citie.

5 About

5 About the yeare of Christ 254. a councell was holden at Carthage, in which Saint *Cyprian* being bishop of the same province sat as chiefe, who openly thus inveighed against the superioritie, which *Stephen* then bishop of Rome began to claime from Saint *Peter*, and also thus cleared himselfe (and the other bishops there assembled) from that arrogancy, laying; (c) *None of us maketh himselfe a bishop of bishops; neither was Peter so arrogant to take things so arrogantly upon him, as to advance himselfe as Primate, and one unto whome the rest as Novices and Puples should be subiect.* And therefore seeing *Peter* never had that prerogative of superioritie, and that so soone after Saint *Peters* death, this councell condemned the bishop of Rome, for attempting to aspire to this height of pride; how is *Bellarmines* allegation true, that all councels and Fathers, ever approoved of the

(c) *Cyprian in sententijs concilij Carthag. ad Quirinum.*

Popes

Popes supremacie? and the rather for that Saint *Cyprian* reprooving *Cornelius* (Bishop of Rome) for receiving appeales from others iurisdictions, wrote thus unto him (d) *Those that be under us, must not runne thus about to* Rome, *unlesse perhaps a few desperate and loose companions take the authority of the Bishops of Africa to be lesse then at Rome.* Now then, if those in that time, so neere the Apostles, which counted the authority of the Romane bishops higher than the African bishops, were accounted but as the off-scums of the Countrey, why should wee thinke otherwise of such now: or that *Bellarmines* consequence can bee true, That the Bishop of Romes superioritie was ever above all?

d *Cyprian l. 1. Epist. 3.*

6 About the yeare of Christ three hundred twentie five the first generall Councell was holden by three hundred and eighteen

eighteene Biſhops, at Bithynia, in the citie of Nice; which councell finding the Biſhop of Rome to intrude himſelfe upon the iuriſdiction of the Patriarkes of Antioch and Alexandria; to prevent his proceeding, made this decree, (e) *Let the old cuſtome be obſerued, which is in Ægypt, Lybia, and Pentipolis, that the biſhop of Alexandria haue authority ouer all theſe, becauſe the Biſhop of Rome obſerueth the like cuſtome.* Whereby wee ſee, that as the biſhop of Rome did governe his owne Patriarkedome, and would not ſuffer his fellowes to incroch vpon his right, no more would this Councell ſuffer him to do vppon theirs; but that even according to the old and antient cuſtome, their priviledges ſhould be like to his, and hereof it is which *Ruffinus* (who lived about the ſame time) wrote thus: (f) *It was decreed in the Councell of Nice, that in Alexandria, and in Rome, the*

e Nicen Councell. Canon 6.

f *Ruffinus* of the hiſtories of the church lib. 1. c. 6.

the old custome should bee kept; that the Bishop of Alexandria should rule over Ægypt; and the Bishop of Rome, over the churches of his suburbes. And yet more largely it is thus expounded by *Nilus*: (g) *That it may the more plainely appeare, that the Pope hath no government over all other churches, reade the sixth Canon of the Councell of Nice; there it is expresly commanded, that the bishop of Alexandria shal have the rule over certaine Churches, and the bishop of Rome over certaine; and the Bishop of Antioch over certaine; and that it should not be lawful for any one of them to invade another s iurisdiction; if any one not content with his owne, crave dominion over others, he ought of right to bee called a breaker of the customes, and also of the holy Canons.*

g *Nilus* in his booke of the supremacy of the Bish. of Rome.

7 Now then forasmuch as the first of all the generall Councels, reduced the bishop of Rome to his first order, and thereby hedged

ged him in, to rule onely his own Patriarkedome; how is that true which *Bellarmine* affirmeth, namely, that all Councels and Fathers throughout the Christian World, ever approved of the Popes universall supremacie? Yea, or how can that be true, which is so common among them, namely, that this Councell gave that prerogative to the Bishop of Rome, to bee universall Father of all Christian Bishops, and Rome the mother of all Christian Churches, seeing that great Divine, *Athanasius* who (as some write) sate as chiefe in that Councell, saith; (h) *Rome is the Mother of the Romish Inrisdiction*: Nay, seeing their owne great Doctor Master *Harding* saith as expressely, (i) *Rome is the Mother of the West churches.* If but of the Romish, or West churches, then not universally of all. wherfore this proveth *Bellarmines* allegation most untrue, that all the Christian world over, the Pope.

h *Athan. ad solitari. am vitam agentes.*

i Harding Apology, c 25. Divisa.

was ever held to be supream head of all Christian Bishops, and Rome the universall Mother of all Christian Churches. And the rather, because *Æneas Sylvius* a little before hee was Pope *Pius the second*, wrote these plaine and expresse words, (k) *before the councell of Nice, every bishop lived severally to himselfe, a little regard was there then had of the church of Rome.*

k Æneas Silvius epist 288.

8. About the yeare of Christ 379. the second generall councell was holden by 150. bishops, in the city of Constantinople, where for the conserving each Patriarks priviledges, and other bishops rights, it was thus decreed, (l) *Let not the bishops which have their severall Dioceses, encroch upon the churches that are without their bonds, neither let them confound their churches: but according unto the canons, let the bishop of Alexandria, governe*

l Councell of Constantinople cap. 2.

governe onely those things that are in Ægypt, and let the East governe onely the East; and let the Church of Antioch retain her dignity, declared in the Nicene synod. Vpon which decree *Socrates* writeth thus (m) *They confirmed the faith delivered by the Nicene Synode, and they appointed Patriarks in the described Provinces; that bishops being placed and set over a certaine Diocesse, might not thrust themselves into other mens charges.* And a little after. *Notwithstanding, reserving to the Church of Antioch, the chiefe degree of honor and dignity.* Therefore most untrue is it, That all Councels and Fathers granted the Bishop of Rome to be supreame head of all bishops, or Rome to have the chiefe degree of dignity above all Churches.

m *Socrat. l. 5. hist. eccl. 3*

9 About this time lived S. *Hierome*, who because hee saw many flatterers to ascribe unto the bishop of Rome, to bee the alone

alone Apoſtolicall ſucceſſour, and the biſhops themſelves, to have made a cuſtome of uſurping authoritie over their fellowes; and to challenge a more excellency of dignitie, hee wrote thus againſt their arrogancy. (n) *Neither riches, nor povertie, maketh a biſhop higher or lower; all biſhops are of one worthineſſe, and al the Apoſtles ſucceſſours; what bring you me the cuſtom of Rome, being but one citie? if we ſeeke for authority, the whole World is greater than the Citie of Rome.* Now then, if this worthy Prieſt of Rome, yoaked all biſhops of the world, in equality of dignity, with the biſhop of Rome, and affirmeth, that all biſhops are the Apoſtles ſucceſſors as well as hee: how can the conſequent of *Bellarmines* aſſertion be true, that all Councels and Fathers, all the Chriſtian World over, ever approved of the Popes ſingular ſupremacie, and acknowledged him to bee the alone

n *Hierome to Euagrius*

lone Apostolike successour?

10 About the yeare of Christ 383. lived Saint *Augustine*, who finding the bishop of Rome to go about to draw all appeales unto himselfe, and the multitude to begin to flocke unto him; for the redresse thereof, he with the assent of 216. bishops in the councell of Affrica, made this decree: (o) *If any do appeale to tribunals abroad, let none within Affrica receive him to communion.* And this is that whereof Saint *Cyprian* (an hundred yeares before Saint *Augustines* dayes in the councell of Affrica) reprehended the bishop of Rome, as appeareth in the fifth Section. Againe, when as the bishop of Rome had begun to take and receive proud and haughtie titles, and other of the Patriarks to follow: in the same councell wherein Saint *Augustine* was present, it was thus decreed: (p) *Let not the bishops of any of the first Seas, bee called Prince of Priests,*

o *Concilii Africa. 92*

p The 1. Councell, 26. cannon

Priests, or Highest Priest, or by any other like name, but onely a bishop of a first See. And how then is the consequence of *Bellarmines* assertion true, that all councels and Fathers, all the World over, ever approved of the Popes supreame titles and authorities? See the next chapter 19. Section, whether these words doe not concerne the bishop of Rome, as well as others.

11 About the yeare of Christ 410. lived Saint *Chrysostome* who finding the B. of Rome to exalt the citie of Rome in excellency of dignitie above all the cities in the world; to plucke downe her proud Peacocks-tayle, wrote thus in disdain of her pride; q *Our citie of Antioch is most deareſt to Christ, above all others: and like as* Peter *did first preach among the Apostles, so among cities, this had first of all the name of Christians, as a certaine wonderfull Crowne, and no Citie in the World hath*

q *Chrys. Hom.* 35. the 40. distinct. *Multi*

hath this beſides; *no*, ſaith hee, (in ſcorne of Rome) *not the citie of Romulus*. Againe, in that booke called *Opus imperfectum*, which goeth under the name of *Chryſoſtome*, the unlawfulneſſe of the Popes ſupremacie, is in theſe words made manifeſt: (r) *He that ſeeketh Primacie in earth, in Heaven hee ſhall finde confuſion, and he that doth but once intreat of primacy, is not worthy to be numbred amongſt the ſervants of Chriſt.* Now then, if the pope for ſeeking ſupremacie in earth, ſhall finde confuſion in heaven, and is not worthy to be numbred amongſt the ſervants of Chriſt, becauſe of his horrible ambitious pride, how is that true, that all Councels and Fathers, ever approved of the Popes Vniverſall Supremacie?

r *Hom. 3. ad Pop. Antioc*

12 About the yeare of Chriſt 431. there was a third generall Councell holden of two hundred biſhops, in the citie of Epheſus, where

where for the preſerving the priviledges of the other Patriarkes, and Proviociall biſhops, it was thus decreed, (ſ) *It ſeemed good to the holy and univerſall Synod, keeping to every Province pure and ſound their priviledges, which by antient cuſtome, and from the beginning, belong to the ſame.* VVherefore the Patriarkes of Ieruſalem, Antioch, and Alexandria, having had by antient cuſtom the ſame prerogatives, which they had with Rome in the univerſall governement: by vertue of this Decree, wee ſee they ſhal have the ſame priviledges to continue ſtill, and all Provinciall biſhops under them, as they had at the firſt, by their ordination: and where then as yet is to bee found the biſhop of Romes ſingular dominion over all?

ſ Councel of Epheſus laſt chap.

13 About the yeare of Chriſt 451. the fourth generall Councell was holden by ſix hundred and thirty biſhops in the city of Chalcedon,

cedon, in which it was thus decreed: (t) *Our fathers worthily gave the first place of honour to the Sea of old Rome, because that city then raigned: and upon like consideration, the one hundred and fiftie bishops in the royall Citie of Constantinople, hath given the like degree of honour, to the same Citie being new Rome.* Wherefore then, seeing the highest degree of honour that was given to the bishop of Rome, was but to sit highest in councels and assemblies, and that not of any right from *Peter*, but onely because his Sea was the most antient seate of the Emperour, and that after the same Emperour was removed from Rome to Constantinople; for the same cause, the like degree of honor was given to the B. of Constantinople: and also for that little degree of honour, seeing it was not established to the bishop of Rome, till the councell of Nice, which was above three hundred yeares after

t Councell of Chalcedon c. 28.

after Christ, how can that be true, that from Christ and *Peter*, the Pope had not onely the chiefest place, but was Prince and Ruler over all?

14 About the yeare of Christ, 540. there was a fifth generall Councell holden at Constantinople, in which also it was thus decreed, (u) *Renewing those things which were ordained by the one hundred and fifty Fathers, which were assembled in this city; and by the six hundred and thirty which were gathered together in Chalceden, wee decree that the Sea of Constantinople have like and equal dignity with the sea of old Rome.* So that hereby wee see still continued, and confirmed, The Bishop of Constantinoples equalitie with the Bishop of Rome, onely whensoever it should happen that they were both in place, the Bishop of Rome should have the highest place. But I doe demand, what

u Councel of Constãtinople. c. 35.

was here now, for him to challeng an universall dominion by? It is one thing, for some one Nobleman to have that honour in councells and Assemblies, to sit in the highest roome; and another thing, to take upon him therefore to be supreame head of all the Kings Dominions: if any should bee found so presumptuous, should he not soone bee convicted of high Treason? yea verily, & well worthy. Also, what is here to bee found by these Councels and Fathers, to prove the Popes Vniversall supremacie approved of by generall consent, or not the contrarie? Againe, if the truth thereof would have served their turne, what needed they then to have sought such shifts by flat forgeries as they have done? For whereas these words are further added in that Canon: *And in Ecclesiasticall matters, the Sea of Constantinople be advanced as far forth as the Sea of elder Rome*; The Popes

Forgery.

Law

Law hath put in (*be not*) as appeareth in distinction 22. *Renovantes* turning the affirmative into a negative, thereby utterly perverting the true sense, to their great shame. Againe, because some when they were excommunicated in Africa (to shift off their punishment) appealed to Rome: The Councell of Africa, made this decree, * *If any within Africa, offer to appeale over the Seas, let none within Africa receive him to the communion*, they have foisted in these words; *Except they appeale to Rome.* And so, that which the Councell did, to keepe men chiefely from Rome, their Law perverteth to draw them to Rome, *Caus. 2. quæst. 6, placuit.* Againe, whereas to draw universall authority to Rome, for the hearing all Appeales, *Zozymus* then Bishop of Rome (when the Councell was holden at Africa, whereas Saint *Augustine* was present) alledged for himselfe, a

* *Caus. 2. quæst. 6. plac*

Councel of Affrica, ca. 101, 102, 103, 104 105.

Canon of the Councell of Nice. But the Councel withstanding his claime of Vniversall authority, answered: *We have the Councell of Nice, in which wee finde no such Canon.* And therefore *Alypius*, who was also present at the same Councell, being then bishop of *Tagasta*, finding himselfe greatly grieved at such ingling by the Bishop of Rome, said thus, (x) *This thing moveth mee much, that when we laid together, and examined the Originals of the Nicene Councell, written in Greek, these things (concerning the superioritie of the Pope) wee found not there.* And thus (Christian Reader) thou seest that saying of *Bellarmine to be but a fond fable*; to wit, that all the Christian World over, the Popes universall supreme authority, was approved of by all Councels and Fathers. Now it remaineth that we answer an Obiection, which the *Iesuits* made to me in their late answer, whereby notwith-

x Councel of Carth. 6. cap. 4.

notwithstanding, they wou'd prove the Popes universall Supremacy to be universally approved of before this our prescribed time; and the rest, which wee say was not till two yeares after *Gregories* death. These bee their words. * *Before his time the doctrine of the Popes supremacy was current*: And for proofe they bring in *Justinian* the Elder, Emperour of the East, and *Valentinian* the Emperor of the West: both which, gave to the Bishop of Rome, the title of Vniversall Bishop. But what of this? doth it therefore follow, that because these two Emperours did so, the one of the East, the other of the West, they may conclude, that the Popes universall supremacy was approved of by generall consent of Councels & Fathers, from East to West? if this bee a sound conclusion, then is this also as sound; to wit, that because emperors *Mauricius*, the

* The Iesuites answer to me, p 4.

Mauricius would have had his bishop of Constantinople to bee supreame. *Fredericke* counted the Popes supremacy Antichristian, in Epist. to *Otho.*

Emperour of the East, and *Fredericke* the second the Emperour of the West, denied the bishop of Rome supremacie: therefore it was denied by generall consent of Councels and Fathers from East to VVest: and then what have they gained by their two Emperours?

15 True it is, that *Iustinian* at the first, gave that title to the bishop of Rome, and sought meanes to advance his Sea a degree above his fellowes the Patriarkes, as may appeare by these words (y) *Wee labour to advance the honour of your Sea, and the authority thereof; VVee labour to subdue and to ioyne all the Priests of the East part unto the sea of your holinesse: Thus shall the authority of your sea encrease.* Then which nothing can make it more manifest, that albeit he gave him the title

y *Cod. de summa Trinita. & Fide cath. interciarat.*

title of universall bishop, as yet he was not so from East to West, which was well towards six hundred yeares after Christ. Also the effect doth plainely prove, that the title which *Iustinian* gave to the Bishop of Rome, and the supreame dignitie which he seemed to labour to advance him unto, was onely but in policie, even to lift him up a degree above his place, and fellow Patriarkes, that hee might place his bishop of Constantinople in his roome, to be established a Commissioner among the Patriarkes: which thing when hee had accomplished, hee thus reioyced thereat, and said, (z) *Now our Citie of Constantinople, inioyeth the prerogatives of elder Rome.* Also it may appeare, that he did it onely but for that very same purpose, for that when as hee had effected that matter, immediatly hee tooke from him both the title and authoritie, as doth evidently shew, in that first

z Cod. de sanctosan. Eccl. omnino vol.

hee made his title common with the other *Patriarkes*, when hee said, (a) *Wee command the most blessed Patriarks, that is the Pope of Rome, and of Constantinople, and of Alexandria, and of Antioch, and of Ierusalem, seeing it is a custome.* Secondly, in that as soone as his aforesaid Councell was dissolved, a letter was sent to the Bishop of Rome, with this commandement: (b) *Let your Holinesse see unto your owne Cures, and to the Bishops that be subiect unto you.* As also afterwards, he making another new Patriarke, gave unto him as great authoritie as he gave before to the bishop of Rome. And this appeareth by these his owne words: (c) *Let the Bishop of the first Iustiniana, have under him the Bishops of Dacia, &c.* and *let him be consecrated by them: and let him have the same priviledges over them, which the Bishops of Rome hath over the Bishops that are placed under him.*

a Iustinian 230 Novel

b Genadius ad omnes Metropol. ad Papam Romam.

c Iustinian Novel. 131.

him. And thus wee ſee this Emperour to make ſo little for the Popes univerſall ſupremacie, as that he maketh directly againſt it Now let us come to *Valentinian* the Emperour of the Weſt.

16 Thou ſhalt underſtand, (Chriſtian Reader) that what titles or dignities he gave to the biſhops of Rome, was as little materiall: for hee beeing a very ſimple minded man, was never willing to trouble his head with any matter of controverſie, as may well appeare, in that when as the Biſhops of Helleſpontus, and Bithynia, beſought him to have the hearing and diſputing of a matter in queſtion betweene the *Arrians* and them, hee refuſed and ſaid: (d) *For mee that am but a Lay man, I thinke it not lawfull to ſearch curiouſly into ſuch deepe matters.* Therefore wee ſee hee might very eaſily bee ſeduced to give any manner of Titles unto

d *Sozomen lib 6. cap. 6. & cap 7.*

to the bishops of Rome, which they challenged for their due: and the rather, for that as their doctor M. *Harding* declareth plainely, (e) that from the beginning of the first Christian Emperors, they were taught by the bishops themselves, what titles they should give unto them. Therefore what can be effectually drawne from these two Emperours, to proove that the Popes universall supremacy, was approved of by all Councels and Fathers, from East to VVest: or rather, who seeth not, that *Iustinians* words, directly prove the contrary, in shewing that the B. of Rome had but a particular Cure, in which only those bishops were subiect unto him? And now being come within the compasse of lesse than one hundred yeares of our full number of six hundred and six, let us see how the rest were accomplished.

e *Harding Apolog. c. 6. Divis. 10.*

17 Briefely in a word: after this it fell our, that as by giving

to the Romane Emperors biſhop a degree above his fellow Patriarkes, hee ſought to bee univerſall head over all: ſo by making the Greeke Emperours Biſhop his fellow Patriarke, and his equall, hee alſo ſought to bee ſupreame head over all. Hence it was that that great contention grew betweene him and the biſhop of Rome, which fell out for the Chriſtian Churches great good: for even thereby it pleaſed God to bring the truth of our cauſe to light. For when as the biſhops of Rome (who from the time of *Irenæus* ſought to aſpire to that dignity, as firſt, *Victor*, whom as we proved in our third Section, was reproved for the ſame by *Irenæus* and *Polycrates*, as alſo by divers others. Secondly, *Stephanus* whom wee proved in our fifth Section, was reprehended by Saint *Cyprian*, and other biſhops in the Councell of Africa. Thirdly, *Cornelius*, as wee proved in the

ſame

ſame Section, for receiving Appeales from the iuriſdictions of others, was reprehended by *Cyprian*. Fourthly, *Zozymus* and *Bonifacius*, who for ſeeking ſuperioritie over Africa, was withſtood by Saint *Auguſtine*, and two hundred and ſixteen biſhops in the Councell of Carthage; where it was proved, the biſhop of Rome not to have univerſall authoritie, nor his title which he claimed from *Peter*, to bee called *Prince of Prieſts*, or *Higheſt Prieſt*, to bee lawfull, as appeareth in the tenth Section. Fifthly, *Leo*, whoſe Legates (in his behalf) ſtood for the Title and Authority of Vniverſall biſhop, in the councell of Chalcedon, which councel would not yeeld him that prerogative, onely becauſe his Sea was the moſt antient ſeat of the Emperour, hee ſhould have the higheſt place in Councels and Aſſemblies, and that was all (as we proved in our thirteenth Section,) I

ſay,

say when as the Bishops of Rome, saw that the Bishop of Constantinople was like to bee made and established Universall Bishop of Bishops, (which they could never attaine unto) then as wee heard in the first Section of our fifth Chapter, *Pelagius* the second Bishop of Rome, of that name, decreed, That no Bishop, no not the Bishop of Rome himselfe, should bee called universall Bishop. *Gregory* the Great, when hee came, hee made an out-cry gainst the title, calling it an ungodly title, a title of shame, and fit for no Christian, but for Antichrist alone: and sought to cleare all his predecessours from either receiving, or desiring the Title or dignitie, as appeareth in the fifth Section of the fift Chapter, whereof he said,* *None of my predecessors, Bishops of Rome, ever consented to use that ungodly name: We the Bishops of Rome, would never take unto us the name of singularitie,*

* *Greg. l. 4. Epist. 32. 36.*

tie, we would never receive that honour being offered unto us. To be briefe, to induce the people to beleeve, that notwithstanding these words of *Gregory*, yet hee had the universall dominion over all bishops; Cardinall *Allen* biddeth them not looke to his words but to his practise. I answer: If the practise of *Greg.* was such, as his own words condemned for ungodly, blasphemous, and Antichristian, we were best to bee led by his VVords, and not by his practise. Againe, whereas their Doctor M. *Harding* saith, (f) *Give us the Thing, and wee will not strive for the Name* (as though *Gregory* had had all bishops universally under his governement) nothing can be made more plaine to the contrary, then these words of *Gregory* himselfe hath made it, where hee found himselfe grieved, that *Maximus* bishop of *Salona*, was made Bishop without his consent, and maintained in his

f *Harding Apolog. c. 4 Divis. 3*

place

place by the Emperour, notwithstanding he was a criminall person: (g) *If* (said he) *the faults of those Bishops which be committed to my charge, bee borne out by my gracious Lords, &c. What make I heere in this Church, while that mine owne bishops contemne mee?* Which maketh the case cleare, that he had bishops of his owne, and a peculiar charge to governe, and not an universall dominion over all: all which proveth *Bellarmines* assertion most untrue, that by all Councels and Fathers the Popes universall supremacy was approved of from Saint *Peters* time. To conclude, forasmuch as both by Councells and Fathers, wee have overthrowne the Antiquitie of their church, their universality, the popes supremacy, succession of universall Popes, and generall consent, and proved, that they were not approved of by generall consent, nor publiquely established before

g Greg. l. 4. cap. 78

Gregories

Gregories deceaſe, which was in the yeare of Chriſt, 605. nor of two yeares after, when at the great Antichriſt roſe in Rome: let them bring never ſo many teſtimonies out of thoſe Councels and Fathers (which were afterwards) I would wiſh no man to vouchſafe the anſwering any one of them; but utterly to diſclaime them all, as Antichriſtian. For what ſhould we look for under Antichriſt, but that all things ſhould be ordered and done, to vphold him, and to maintaine his kingdome? And thus much for this point. But now for that the maine foundation, whereupon all their aſſertions are grounded, is an imagined conceit of Saint *Peters* ſupreame and univerſall authority; let us ſee what we can ſay to that point more ſpecially.

CHAP.

Chap. VIII.

Tending to resolve all men, that the Apostle S. Peters authority was but the same that the other Apostles was: and therefore that supreame authority which the Pope claimeth from S. Peter, is fabulous. That Christ alone is the supreame head of the Church, even of that part that is militant, as that which is Triumphant. That Ierusalem is the most antient Mother of the Catholique church: that the popish is the church of Antichrist, and therefore it is blasphemy to affirme it to be the same which Saint Peter first planted in Rome. That there was no church planted in Rome, till the yeare of Christ 44. before which time there were many Christian churches planted in the world, therefore Rome could not be the Mother, but a Daughter of the Mother Church.

1 IT hath of long time gone for currant Doctrine, (Christian Reader) that 1.

our

our Saviour Christ made *Peter supreame head*, and Prince of all
2. the Apostles. That unto him on-
ly, he committed the Keyes of the
3. kingdome of heaven. That unto
him hee committed the care and
4. charge of his whole church: that
unto him onely he committed the
office of feeding both sheepe and
5. Lambes, old and young. That he
was that rocke on which Christ
said hee would build his church,
and against which the gates of hel
6. should not prevaile. That for
7. him the prayer was made. Finally,
that hee alone had an ordinary
power, from whence all the other
Apostles received their powers
and authority; and that the Pope
received the same ordinary pow-
er from him, whereby hee taketh
upon him to give power and au-
thoritie to all bishops, Pastors, and
ministers; all this I say, during the
time of Popish blindnesse, went
through the Romish iurisdiction
for Catholique doctrine, which
God

God willing shall be proved b ut fond fables.

2 First then, whereas they say that Christ made Saint *Peter* Prince and head of all the Apostles; this may easily be proved a fable, because there is nothing in all the Scriptures made more manifest, then S. *Matthew*, Saint *Marke*, and Saint *Luke*, hath made it to the contrary. For as Saint *Luke* declareth, that there was a strife risen among the Apostles about principality and supreame dignity, and that they began to inquire among themselves, *which of them should seeme to be the greatest*. So Saint *Matthew* and Saint *Marke* declareth, that when their Master Christ perceived whereabout they went, he did not make so light a matter of it, as to give them leave to determine it among themselves, but with great care he called them unto him, and sate downe; and as they all stood before him, hee decided their question,

Luk. 22, 23 24, 25, 26.

Matth.20 25.26. stion, according to Saint *Matthew* thus) *Yee know that the Lords of the Gentiles have domination over them, and they that are great exercise Authoritie over them: but it shall not bee so amongst you; but whosoever will bee great amongst you, let him bee your servant.* According to S. *Marke* thus: *If any desire to bee first, the same shall be last of all, and servant unto all.* So that by this wee see it very apparant, that Christ allowed no supremacy or principality at all among the Apostles; therefore the Popes principality, and supremacy which he challengeth from *Peters* authoritie, is fabulous For it is cleare, that if Christ would have had under him any such singular universall head, over his church; now, by reason of this present occasion, had bin the only time to have made it knowne: but in that he said in so plaine and expresse words, *It shal not be so among you*; he made it plaine to the con-

Mark.9.33 34.35.

trary.

trary. Hence it was that S. *Bernard* applied these words of Christ, and also the words of *Peter* himselfe, against that false challenge of the Pope, saying: (a) *Peter could not give that he had not; did hee give Lordship? heare what hee saith: Not as over Gods heritage, but being a patterne to the flocke. And least* (said hee to the Pope) *thou thinke it to be spoken only in humility and not in truth; it is the voice of the Lord in the Gospell. The Kings of the Nations raigne over them; but you shall not be so. It is plaine* (saith hee) *the Apostles are forbidden Lordship, therefore goe thou and usurpe greedily unto thy selfe, either Lording Apostleship or Apostolike Lordship, thou art flatly forbidden either.* All which most evidently declareth, that the Popes universall supremacy, which hee claymeth from Saint *Peter*, is flat Forgerie.

a *Bernard l.* of consideration.

3 Secondly, they say, *to Peter on-*

ly

ly Christ committed the Keyes of the kingdome of Heaven. For the clearing of which point, wee are first to make knowne what those keyes are; for by that the most ignorant may the more easily iudge, whether to the rest of the Apostles, Christ did not also give the keyes. Christ himselfe in the 11. Chapter of Saint *Lukes* Gospell, declareth the first key to be knowledge: and in the 16. chapter of Saint *Matthewes* Gospell, the second to be power. For the first key (to wit, knowledge) it is clear by S. *Iohn* in his 17. Chapter of his Gospell, that Christ gave it as well to the other Apostles, as to *Peter.* For in praying for them all in generall, hee uttered these words to his Father: *I have given thy words unto them which thou gavest mee, and they have received them.* Againe, chapter 15. speaking to all his Apostles in generall, hee said: *All things that I have heard of my Father have*

Luk. 11, 52

Mat. 16, 19.

Ioh. 17. 8

Ioh. 15, 15

have I made knowne unto you. Likewiſe in the 14. Chapter, ſpeaking to them all in generall, he ſaid: *Theſe things have I ſpoken unto you beeing preſent with you, but the Comforter which is the holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance which I have told you*: So that hereby it plainely appeareth, that Chriſt gave this firſt key to all the Apoſtles in generall: and therefore not to *Peter* alone. Iohn.14.26.

4 Now touching the ſecond key, namely, the power of binding and looſing, remitting and retaining ſins, it is as cleare, that Chriſt gave it indifferently to all the Apoſtles. For as Saint *Matthew* in his 16. chapter ſheweth, that he ſaid to *Peter*; *Whatſoever thou bindeſt in earth, ſhall bee bound in heaven, and whatſoever thou looſeſt in earth, ſhall bee looſed in heaven*; ſo in the eighteenth chapter Mat.16.19

hee

Mat. 18,18 he declareth, that Christ spake these very same words to all the Apostles, saying: *Whatsoever yee binde in earth, shall bee bound in heaven; and whatsoever ye loose earth, shall bee loosed in heaven;* Ioh. 20,23. And likewise Saint *Iohn* in his 20. Chapter witnesseth, that he said also to them all in generall: *Whose sinnes soever you remit, they are remitted unto them; whose sinnes yee retaine, they are retained.* Therefore it is manifest that Christ gave this key also to all the other Apostles as well as to *Peter.* And therefore it is which Saint *Origen* saith; (b) *This saying, to thee will I give the Keyes, is common to all the rest of the Apostles; and the words that follow, as spoken to Peter, are common to all.* Likewise Saint *Augustine* saith, (c) *When they were all asked,* Peter *alone doth make answere, and it was said unto him: And I will give thee the Keyes; as though hee alone had received authority to binde and loose,*

b *Orig.* in 1 treatise on Matthew.

c *Aug.* 124 treatise upon Iohn.

loose, wherein he had spoken that for them all, and received this, as bearing in himselfe the person of unitie. Wherefore in another place, reproving those *Romane* heretikes of his time, who would needs have those words to be spoken to *Peter* alone, and him to be the Rocke on which Christ said hee would build his Church, said; (d) *Wretched men, whiles in* Peter *they understand not Christ that is the Rocke: and whiles they will not beleeve that the Keyes are given to the Church, they have quite lost the Keyes out of their hands.* (e) For (said hee) *if this was said onely to* Peter, *to thee will I give the Keyes; then the Church hath them not.* And thus much touching the 2. point: now before I come to the third point, I crave pardon to digresse a litle, for that because the Pope challengeth from the authority of the keies, to have absolute power to forgive sin, & to give the kingdome of heauen;

d *Aug.* in his book of the troubles of the Christians.

e In his treatise upon Iohn.

thinke it very needfull to open that mysterie of the use of the Keyes, and how far their powers do extend

5 Thou knoweſt (Chriſtian Reader) that the uſe of the keyes, are to open and to ſhut, to let in and to keepe out ſuch as are not meet to come in. Now from theſe Metaphors and their properties, have the ſpirituall keyes their titles and reſemblances of properties; and doe in this manner both open and ſhut; to wit, by the ſentence of the Law, to ſhut the lock of excommunication againſt open offenders, and by the ſentence of the Goſpell, to open it againe, to thoſe that openly repent and confeſſe their ſins. And this is it which their *Haymo* ſaith: (f) *By Keyes we muſt underſtand knowledge and power to diſcern between good and bad; that thoſe whom thou ſeeſt to abide in the true faith, thou ſhalt iudge them worthy of Heaven; and thoſe whom thou ſeeſt*

(f) *Haymo in Homilie upon the feaſt of Peter & Pauk*

to depart from the true faith, thou shalt iudge them worthy of Hell fire. The Bishops (saith hee) (g) *binde men, when they separat them from the society of the church and keepe them from receiving the body and bloud of Christ; hee looseth them, when as after repentance made, hee receiveth them in againe into the fellowship of the congregation, and admitteth him to the Lords Table.* And this is now all the power the church hath by the two keys; as for sinne, Christ himselfe hath said, *Matthew* 16, 19, and 18, 18. it is both bound and loosed in heaven by God himselfe. Howbeit, wee deny not that it is done according to the true sentence, and censure of the Minister, even as the same Writer saith: (h) *By thy sentence in Earth, I shall confirme it in Heaven.* So that by this wee see, that the Ministeriall binding and loosing, remitting, and retaining sins, is nothing else, but by denouncing the

(g) *Ibidem.*

(h) *Ibidem.*

binding ſentence, and pronouncing the looſing ſentence, to declare unto men, that they are both bound and looſed by God in Heaven. And hereof it is which that maſter of the ſentences, (*Peter Lumbard*) ſaith: (i) *God hath given Prieſts power to binde and looſe, that is to ſay,* (ſaith he) *to declare unto men, that they bee either bound or looſed. It were againſt* (ſaith Saint *Auguſt.*) (k) *that wee ſhould bee compelled to grant that this thing were done of men, but not through or by men.* Againe he ſaith, (l) *The Lord granted the Office of Baptizing unto many; but the power and authority in Baptiſme to forgive ſinnes, he hath reſerved onely to himſelfe.* And to this agreeth that which S. *Ambroſe* ſaith, (m) *The Lord remaineth alone, for no man can be partner with God in forgiving of ſinnes.* And thus then who ſeeth not, that albeit ſinne bee miniſterially remitted and retained, yet is it actually

i *Lumb. 4. Sent. 18 diſt. Nec ideo.*

k *Aug. l. 2. cap 11. Permenianus.*

l *Aug.* in his book of the ladders of paradiſe

m *Ambroſe.* in his 9. booke 26 Epiſtle.

ally done of God himſelfe. So that whereas the Pope would craftily aſcribe this abſolute power to Saint *Peter*; al men may apparantly ſee, hee doth it but to draw the ſame power to himſelfe, that ſo men might eſteem of his pardons, and take them of his owne price. And thus much touching the uſe of the keyes, and how farre their powers do extend.

5 Thirdly, whereas they ſay, *To* Peter *Chriſt committed the care and charge of the whole Church*: wee anſwer, that it is not any where to bee found in all the Scriptures, that Chriſt ſaid to *Peter, To thee I commit the care and charge of the whole Church*: but this wee finde in the ſecond of the *Corinthians*, & the eleventh Chapter, that Saint *Paul* ſaid of himſelfe: *I am cumbered daily, and have the care of all Churches*. Againe, wee reade in the ſecond Chapter to the *Galathians*, that Saint 2. Cor. 11. 28. Gal. 2. 7.

Paul ſpeaking of *Peters* charge and his owne, ſaid: *The Goſpell over the uncircumciſion was committed to mee, as the Goſpell over the circumciſion was committed to* Peter. Now then, ſeeing that circumciſion was but that one Nation of the Iewes, and the uncircumciſion all the other Nations of the World; who had the more univerſall charge? not *Peter*, but *Paul*: and yet in deed and truth, to ſay that every of the other Apoſtles charge was not as univerſall as either *Peters* or *Pauls*, is as plaine foolerie, as to ſay, that becauſe the Lord ſaid to *Ananias* of *Paul*: *Hee is a choſen veſſell unto mee, to beare my name before the Gentiles, and Kings, and children of Iſrael*; therefore none but *Paul*. Or, becauſe *Peter* ſaid of himſelfe, *God choſe out mee, that the Gentiles by my mouth, ſhould heare the words of the Goſpell, and beleeve*. Ergo, not by the mouth of *Paul*, nor any other of the Apoſtles,

Act. 9, 15.

Acts 15 7

postles, but by *Peters* alone. Or to say, because *Iohn* is said, *Iohn.* 13. 23. to be the Disciple whom *Iesus* loved, therefore none but *Iohn*. Or because Saint *Chrysostome* said of *Iohn*, (n) *Hee was the Pillar of all the Churches in the World*, therefore none but hee. To be briefe, it is cleare by Saint *Matthew*, chap. 28. verses 19. 20. and chapter 18. verse 19. and by Saint *Marke*, chapter 16. 15. and to the end of the chapter, that Christ committed the care and charge of his whole church, to all his Apostles indifferently; and that by his owne Commission, every of their authorities, was as great and as large as either *Peters* or *Paules*. And therefore fabulous is it, that the Pope doth challenge, from the right of Saint *Peter*, to have the universall care and charge of the whole Church committed unto him, or any one man in all the World. S. *Ambrose* speaking of this point at large, conclu-

Iohn. 13. 23

n *Chrys. ad Popul. Antioch. Hom.* 3

(o) *Ambrose of the dignity of Priesthood*

concludeth thus (o) *The sheepe and flocke which* Peter *received, wee all received the same together with him.* Now, they will not say that Saint *Ambrose was a* Pope of Rome, therfore they must needs grant that he spake this generally of all Bishops, Pastors, and Ministers, and not of the Popes of Rome alone.

6 Fourthly, they say, *To* Peter *Christ committed the office of feeding, both Sheepe and Lambes, old and young:* to which we answer; It is cleare, that by *feeding*, Christ meant the feeding of the soule by preaching the word of eternall life: now, whether this office of preaching, was committed to *Peter* alone, and not generally to all the other Apostles, the very plaine and expresse words of their generall commission, set downe by Saint *Matthew* and Saint *Marke* doth declare. Saint *Matthew* noteth them thus from Christs owne mouth,

Chap.

Chap. 28, 18, 19. *All power is given to me in heaven and in earth: Goe therefore and teach all Nations.* Saint *Mirke* chapter 16, 15, 20. thus: *Goe yee into all the World, and preach the Gospell to every creature.* And in the same Chapter it followeth: *And they went forth and preached every where.* Now, then, what sheepe or Lambes, old or young, had *Peter* to feed, that the other Apostles had not? his commission could extend no further, then all the world over, and to every creature, and so farre did theirs extend as well as his: therfore, how can the Pope iustly claime from *Peter*, to be the only feeding father of Gods universall Church? Saint *Augustine* saith, (p) *Those words spoken to* Peter; *Feede my sheepe; when they were spoken to* Peter, *they were spoken to all Priests and ministers*: If to all, then not to any one alone, & consequently not to the Pope.

*Mat.*18, 18 19.

*Mark.*16. 15.20.

p *Aug.* in his book of the troubles of Christians chap. 3.

7 Fiftly, they ſay *Peter was that Rocke on which Chriſt ſaid, he would build his Church, againſt which the Gates of hell ſhould not prevaile*; which being true, how was it then, that the gates of hel, (to wit, the power of Sathan) did ſo prevaile againſt him, that hee failing in the fundamentall point of Religion, attempted to debarre the recoverie of the moſt happy eſtate of the univerſall church; for which Chriſt called him Sathan? For no ſooner had Chriſt imparted unto him, what things he was to ſuffer at Ieruſalem, for the recoverie thereof, but preſently he gave Chriſt Counſell he ſhould not doe it. *Maſter* (ſaid he) *pitty thy ſelfe, this thing ſhall not be unto thee.* So that if Chriſt had followed his Counſell, every particular member of his Church had bin damned. Therefore it is cleare *Peter* was not that Rocke on which Chriſt ſaid he would build his Church, againſt the which

Mat. 16. 22.

the

the Gates of Hell ſhould not prevaile.

8 Furthermore, if *Peter* had beene that Rocke, againſt which the power of the Divell ſhould not have prevailed; how was it, that Saint *Paul* found him a diſſembler in religion, for which himſelfe ſaith, *Gala.2.* hee reproved him before all men in the city of *Antioch*. Alſo, if hee had been that Rocke againſt which the power of hell ſhould not prevaile, whence was it then, that he became an Apoſtata, by curſing himſelfe, if ever he knew Chriſt, and by denying him with an oath. Therefore it is evident, hee was not that maine Rocke, againſt which the gates of Hell ſhould not prevaile, nor on which Chriſt ſaid hee would build his Church: yea, the very expreſſe words of the text declareth that he did not meane upon *Peter*: for the words are not *upon thee*, but *upon this rocke*. That is, ſaith Saint

Gala.2.11. 12,13.

Mat 26,71. 73,74.

Mat.16.18.

Auguſtine

q *Aug.* in his 3. Ser. upon *Mat.* *Auguſtine*, (q) *Vpon this Rocke which thou haſte confeſſed, upon this Rock which thou haſt acknowledged, ſaying, Thou art Chriſt, the ſonne of the living God, I will build my Church, I will build thee upon mee, and not mee upon thee: for men willing to build upon mee, ſaid; I hold of* Paul, *I am of* Apollo, *and I hold of* Peter: *but others that would not build upon* Peter, *but upon the Rocke, ſaid, I hold of Chriſt.* And this interpretation of S. *Auguſtine*, their doctor

r *Beda* upon the 1. *Cor.* the 1. cha. *Beda* ſo approveth of, (r) that in his interpretating the ſame words, he obſerveth *Auguſtines* words *verbatim*. Likewiſe their Doctor *Haymo*, thus expoundeth

ſ *Haymo* of *Pet.* & *Paul.* the ſame words, (ſ) *Becauſe* (ſaith he) *thou haſt profeſſed me truly to be the ſonne of the living God; upon this Rocke, that is, upon me whom thou haſt confeſſed to be the ſame of the living God, I will build my church.* Thus then wee ſee, that Chriſt himſelfe is that Rocke, on which,

which hee ſaid he would build his church, and not *Peter*. And the rather, becauſe it is not any where found in all the Scriptures, that the power of hell did ever any way prevaile againſt him, but may evidently be proved, it did more prevail againſt *Peter*, than againſt any other of all the Apoſtles: therefore it is without all contradiction, that Chriſt himſelfe is that maine Rocke; yea the ſame on which Saint *Hierome* witneſſeth *Peter* himſelfe did helpe to build the church. For he complaining how the Chriſtian Doctrine was then in his time corrupted in Rome, ſaid, (c) *Was there none other place in all the world, to receive this voluptuous Doctrine, but that which* Peters *preaching had built on the Rocke Chriſt*? Declaring thereby, that Chriſt was that main Rocke, and not *Peter*. And therefore it was that S. *Paul*, 1. *Cor.* 3. 11, ſpeaking of the maine Rocke or Foundation, concludeth hereof.

c *Hier. idem adverſus Iovianum.*

1. *Cor.* 3. 11.

hereof thus: *Other foundation can no man lay, than that which is laid, which is Iesus* Christ.

9 But here now perhaps they will obiect and say, *Did not Christ say to* Peter, *thou shalt bee called* Cephas, *which is by interpretation a Rocke, or a Stone*? We answer, Hee did. For if wee speake of the Ministeriall foundation, no man can deny but that *Peter* was therein a Rocke, or a Stone, as the Prophets and the other Apostles were: for that Saint *Paul* speaking of the ministeriall foundation, *Ephesians* 2.20. saith plainely;

Ephe. 2.20 *It is built* (to wit the Church) *upon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone.* But in that hee bringeth in Christ among them, and ascribeth unto him onely the prerogative of singularity, it is cleare, that even in the ministeriall foundation, hee allowed none singular but Christ alone: and therefore that prerogative

gative of singularitie, which the Pope would claime by right from *Peter*, is even flat forgery, & a foolish fantasie.

10 I am not ignorant what a shuffling they keepe with Saint *Hierome*, to prove *Peter* one singular in the Ministeriall foundation; but if it be possible for any man to speake plainer words to the contrary, then these, let the Reader iudge: (u) *Yee will say*, (said hee) *the Church is founded upon* Peter: *notwithstanding in another place, the same thing is don upon all the Apostles, and all received the keyes of the kingdome of heaven, and the strength of the Church is founded equally upon them all.* And hereof it is which Saint *Origen* saith, * *If onely upon* Peter *thou think the whole church to bee built, what wilt thou say to* Iohn *and every of the Apostles?* And a little after. *For, if this speech, To thee will I give the Keyes of the king.*

u *Hieron. l. 1 adversus Iovian.*

* *Origen in 16. Mat. tract. 1*

kingdome of Heaven be common to all, why then ſhould not all that which goes before, and that which followeth after (as ſpoken to Peter*) be common to them all?* By which we ſee plainely, that ſeeing *Peter* is not a ſingular in the Miniſteriall foundation, the Pope very uniuſtly challengeth that prerogative from him.

11 Sixtly, they ſay, *For* Peter *the prayer was made:* as though Chriſt had not praied aſwell for the other Apoſtles, as for him. But for the blowing away of this miſt, I referre the Reader to the ſeventeenth Chapter of Saint *Iohns* Goſpell, where hee ſhall ſee, that Chriſt prayed as well for all the other Apoſtles, as for *Peter*: whereupon it was, that Saint *Auguſtine* wrote thus againſt thoſe Heretiques of his time, (x) *Did Chriſt pray but for* Peter, *and not for* Iames *and* Iohn? *It is manifeſt,*

x *Aug.* in his 1 booke of his queſtions upon the old and new Teſtament, the 75. queſtion.

manifeſt, that all the Apoſtles were meant in Peter, *becauſe in another place he ſaith: I pray for them whom thou haſt given me, and I will that where I am, they may be alſo.*

12 Laſtly, they ſay thus: *Peter had an ordinary power, from whence all the other Apoſtles received their power and Authoritie.* For anſwere whereof, and for brevitie ſake, I am compelled alſo to referre the Reader to theſe places of Scripture, *Iohn* 20, 21, 22, 23. *Matthew* 18, 18, 19: and 10, 5. 6. 7. 8. and 28. 18, 19, 20. *Iohn* 14. 26. *Acts* 2. 1. 2. 3. which doth plainely prove, that all the Apoſtles in generall, and every particular of them, received their power and authoritie, immediately from Chriſt, as *Peter* himſelfe did. And hence it was that Saint *Cyprian* knitteth up the concluſion thus, (y) *Chriſt gave to all his Apoſtles like*

y *Cyprian* of the ſimplicity of prelates.

like and equall power and authority. And where then was that ordinary power of S. *Peter*, that the Pope ſhould challenge from him that prerogative, to have a ſingular power and principality, to give power and authority to all biſhops, Paſtours, and Miniſters? iuſt no where to be found. For albeit our Saviour Chriſt, ſeeing *Peter* ſo forwards aboue the reſt, and foreſeeing alſo, how prone and ready hee was to fall before any of the reſt; tooke the more care of him, and paines with him, and uſed greater motives to incourage him to conſtancy: it doth not therefore follow, *Peter*, *Peter*, none but *Peter*. Nay, we ſee it moſt evident, to be altogether no ſuch matter: onely it was a ſubtill illuſion whereby they did cunningly conveigh all power in the Romiſh iuriſdiction to the Pope, and by which they labour ſtill to retaine it; and not onely that power which they faine *Pe-*

* See ca 1. Sect. 3.
* *Ibidem.*
* *Ibidem.*
* *Ibidem*
* *Ibidem.*
* *Ibidem*

ter

ter to have had above the other Apoſtles, but even that alſo which God himſelfe hath above all: for thus doe they write, * *In the pope there is all manner of power above all power, as well of heaven as of earth.* Againe, * *The Pope hath power over the Angels both good and bad.* Againe, * *The Pope hath power to command the Angels, and hath power over the dead.* Againe, * *The Pope hath ſo great power both in purgatory, and alſo in Hell, that he may deliver by his indulgences, and place in the Heaven, and habitation of the bleſſed, as many ſoules as hee will.* Againe, * *The pope is all, and above all.* By which, what elſe will they prove, but that the Pope is the God of all power, and conſequently an Almightie God? Moreover, thus doe they write, * *It is ſacriledge to doubt of the popes power, for hee is the cauſe of cauſes; therefore wee muſt make no queſtion about his power, ſeeing there is no cauſe of the*

* *Sect.* 1. Sect. 2

* *Ibidem.*

* *Sect.* 4.

* *Sect.* 2.

* *Sect.* 3.

the first cause. And hereby they will prove him to bee an eternall God. But forasmuch as they faine the pope to have received al his power from *Peter*; let them shew us, first in what place of scripture they finde *Peter* to have received this power from Christ: secondly, where any of all the Apostles have thus written of *Peters* power: if they can shew none, then it is certaine *Peter* never had that power, and therefore the Pope could not receive it from him: and yet notwithstanding do they further write thus. * *The pope hath the place upon earth, not of a pure man, but of a true God.* Againe, * *Our holy Father the pope is an undoubted and true God on earth*: Therefore * *Those things hee doth, hee doth them as God:* * *And is to bee taken for God, and worshipped with divine honour as God.* And to ratifie the truth hereof, they close up the whole with this title; * *Our Lord God*

God the pope. Therefore forasmuch as none is to be found in any part of all the Christian Churches in the universall world, that doth claime to himselfe the essentiall properties and prerogatives of God, but the pope: it is without al contradiction, none but the pope is that Antichrist, *The man of sin, and son of perdition*, fore-told by S. *Paul*, 2. *Thessalonians*, 2. *that should sit as God in the temple of God, shewing himselfe to be God.* To be briefe, as they cannot shew any one Scripture, by the authority whereof the pope may iustly claime from *Peter* these essentiall prerogatives of God, or the title of God; so can they not shew by any one place of Scripture, that Christ ever gave to *Peter* any such Titles or Dignities, as the pope yet further claymeth from him; as to bee called the *Vicar of Christ: Supreame head of the church: or prince of priests.* Nay, albeit the contrary may be directly

ly proved, in that when as the ſtrife was riſen amongſt the Apoſtles about ſupreame principality, *Luke* 22. Chriſt himſelfe took in hand the matter, and thus reſolved them, ſaying. *Matth.* 20. *Mark.* 10.

Luk. 22. 24. Mat. 20. 25. Mark 10. 24 *It ſhall not be ſo among you: but whoſoever will be great among you, ſhall be your ſervant; and whoſoever will be chiefe of you, ſhall be ſervant to all the reſt*: yet will they have Peter to be the prince of all the Apoſtles, that ſo they might derive that dignity to the Pope, to make him prince of all Prieſts. Therfore, for the knitting up of all that hitherto wee have intreated of, and the manifeſt opening and clearing of the whole matter, and of all that wee have ſaid concerning this point: this I ſay, that foraſmuch as wee have proved this maine fundamentall principle, not to ſtand upon a ſound ground, whatſoever is built thereon cannot ſtand. For ſeeing Chriſt gave no greater princi-

pality

pality to *Peter*, then he did to any of the other Apostles, it was not possible, that *Peter* could bee the supreame head of Christs universall Church. And that it may also appeare, how unlawfull it was for *Peter*, or any but Christ alone, so to bee; *Gregory* the Great, Bishop of Rome, himselfe plainely proveth from Saint *Paul*, as may appeare, where hee reprehending *Iohn* Bishop of Constantinople, for attempting to bee supreame head of the church, gave him to understand, that therein he declared himselfe to bee the fore-runner of Antichrist: and to shew him that hee was never able to answer that iniury done to Christ, he demanded of him this question; saying; (z) *If Saint* Paul *would not have the members of the Lords body to be subiect to any head, but to Christ, no not to the Apostles themselves; what will thou answere to Christ the head of the universall Church at the last iudgement; that thou*

z Greg. lib. 4 Epist. 38.

thus goeth about by the name of universall Bishop, to make all his members subiect to thee? Whom doest thou imitate in this so perverse a name, but Lucifer, *that would have beene head over all the Angels in Heaven?* By which .bee proveth this saying of Cardinall *Cusanus*, (2) *The members united to the chaire and ioyned to the pope, make the church* to be but an Antichristian delusion; and the pope for taking upon him to bee supreame head of Christs universall church, to be that great Antichrist which the church of Rome should take for her other husband besides Christ, whereby she should prove her selfe to bee indeed the whore of Babylon, mentioned by the Angell in the seventeenth chapter of the *Revelation*. For it is manifest by *Saint Paul*, *Romanes* 7. 2. That shee that hath two husbands at once is an whore. And therefore this maketh the case to stand cleare, that Rome cannot bee the

2 *Cusanus ad Bohemos Epist.* 2

Mother

Mother of all Christian Churches unleſſe we may conclude that all Christian churches are the children of an whore, which God forbid.

13 The church of God under the Law, had none other head or husband but God himſelfe, as appeareth by the prophet *Eſay*, 45,5. where he ſaid to the church of the *Iewes*: *He that made thee, is thine husband, whoſe name is, the Lord of Hoſtes*. So by the words of Saint *Paul*, it appeareth as plainely, that under the Goſpel, the church hath none other head, but Chriſt: yea, as well that part that is Militant, as that that is Triumphant, and both together, becauſe they both make but one church. And therefore writing unto the church of *Corinth*, in his ſecond Epiſtle the eleventh chapter and the ſecond verſe, hee ſaid thus unto her. *I have prepared you for one Husband, to preſent you a pure*

The church under the law, had God onely to her husband as the Church under the Goſpel hath Chriſt onely.

Virgine to Christ. And to the intent that all might know, That the Church Triumphant, and the Church Militant, hath both but one and the same head, he writing to the Church of Ephesus, chapter 1. 20. 21, 22, 23. said thus unto them, of Christ. *God hath set him at his right hand in heavenly places, farre above all principality, and power, and might, and domination, and every Name, that is named, not in this world onely, but also in that that is to come. And hath made all things subiect under his feet, and hath given him over all things to be the head of the Church, which is his body, even the fulnesse of him that filleth all in all things.* And to the *Colos.* chapter 1. verses 16. 17. 18. thus, *For by him were all things created, which are in heaven, and which are in earth, things visible and invisible: whether they be Thrones or Dominions or Principalities or Powers, all things were created by him, and*

for

for him. And he is before all things, and in him all things consist. And he is the Head of the body of the Church: he is the beginning and the first begotten of the dead, that in all things he might have the preheminence: for it pleased the Father, that in him should all fulnesse dwell

By which it is manifest, Christ Iesus alone is the head of the whole Church, and not *Peter*; and therefore the Pope cannot rightly claime the universall Headship from him. If *Peter* had beene the supreame head of the church, why was hee not then the first bishop of the Church, but agreed with *Iames* and *Iohn*, to make *Iames* the Iust the first Bishop, as *Clement* the first witnesseth, in these words; * *Peter, Iames, and Iohn, after the Assumption of our Saviour, challenged not this prerogative unto themselves, but appointed* Iames the Iust, B. of Ierusalem And as these words of *Clement* prove *Peter* not to bee the first

The Pope cannot claime antiquity of Bishoprick from *Peter*, because *Peter* was not the first bishop but *Iames*.

* *Clement l. 6 Hypotyp. Ierusalem* the most antient mother church and not *Rome*.

Bishop; so do they prove Rome, not to be the first Church, where the first Apostolicall Bishop was placed, but Ierusalem: therefore not Rome, but Ierusalem must needs be the most antient Apostolicke Church.

14 That must needs bee the most antient Apostolick Church, whose ministers Christ himselfe appointed the Apostles first to be, which was the Church of Iewry, as appeareth by S. *Matt.* 10. 5. 6. where, after hee had repeated the names of the 12. Apostles, which Christ had chosen, said: *These twelve did Iesus send forth, and commanded them saying; Goe not into the way of the Gentiles, & into the cities of the Samaritans enter ye not: but go ye rather to the lost sheep of the house of Israel.* Therfore the church of Ierusalem, was the most antient Apostolicke Church, and not the Church of Rome, which was the chiefe of the Gentiles.

15 Againe,

15 Againe, that Church muſt needes bee the Mother of the moſt antient Catholique Church, in which Chriſt himſelfe firſt planted the Faith and Religion which ſhould be Catholique; and by the meanes of whoſe Miniſters the Catholique Church ſhould receive it: which Faith and Religion Saint *Matthew* Chapter 26. 55. and Saint *Luke* Chapter 21. 37, 38. witneſſeth Chriſt taught unto the people daily in the Temple of Ieruſalem, and commanded her Miniſters (the Apoſtles) to publiſh the ſame afterwards to the Vniverſall World, *Matthew* 28. 19. 20. Therefore Ieruſalem, and not Rome, is the Mother of the moſt antient Catholique Church.

16 Moreover, Ieruſalem muſt needs bee the Mother Church of all Chriſtian Nations, for that in her all the Apoſtles received the Holy Ghoſt, and the gifts of

There was no Romiſh Church at all 14. years after *Peter* was called to be an Apoſtle

tongues, that every Nation might be taught by them in their owne language, what to beleeve, and doe, to bee ſaved; the which they had largely put in practice, during well neere foureteene yeares immediatly after their calling, before *Peter* came to Rome. For they cannot deny but that *Peter* came not to Rome, till the ſecond yeare of *Claudius* the Emperour, which was in the yeare of Chriſt his Incarnation 44. Before which time *Peter* planted many Churches in divers coaſts. For themſelves affirme in their *Rozarie*, that before hee came to Rome, hee ſpent his time preaching in Iewrie, Syria, Antiochia, and other places: therefore ſeeing that beſides thoſe other churches which were planted by the reſt of the Apoſtles, *Peter* planted many before hee planted a Church at Rome, it is cleare, that when as hee had planted a Church in Rome, ſhee could

Many churches were planted in the world before *Peter* came to Rome

bee

bee but one of the Daughters, and not the Mother of the moſt antient Catholique and Apoſtolike Church.

17 Laſtly, it muſt needs bee the moſt antient Church, and the Mother of all the Churches *Militant*, from which the Church *Triumphant*, hath her name derived; but Saint *Paul*, *Galatians* 4. and Saint *Iohn*, *Revelations* 21. ſheweth her name to bee derived from Ieruſalem, therefore Ieruſalem (and not Rome) was the Mother of all Chriſtian Churches *Militant*: That is to ſay, the onely figure of the univerſall Mother; for as Saint *Matthew*, Chapter 23, 9. ſheweth the univerſall Father to bee, not in earth, but in Heaven: ſo Saint *Paul*, *Galatians* 4. 26. ſheweth the univerſall Mother, not to be in earth, but in heaven.

18 And now (Chriſtian reader) as wee ſhewed thee at large, That muſt needs bee the moſt antient Church Militant, from which the Church Triumphant hath her name derived.

in our fifth Chapter, that before the yeare of Christ 607. there was no Popish Church in Rome: and here, that before the yeare of Christs incarnation 44. there was no Romish church at all; so will we now shew thee more plainely that after there was a Romish church, and that shee was become most famous for her Faith and religion, that yet, even then, shee was not the Mother, but a Daughter, not the Head, but a chiefe member of the Apostolicke and catholicke church. *Tertullian*, who lived in the next age after the Apostles, wrote thus. (b) *Run over, and behold the Apostolicke Churches, whereas the Apostles Chaires are yet still continued, and whereas the Authenticall writings of the Apostles are pronounced, sounding out the voyce, and representing the face of each one of them. The next countrey to you is Achaia: there have ye the Church of Corinth. If ye be not far from*

(b) *Tertul de præscrip. contra Hæreticos.*

*from Macedonia, there have you the Church of Philippi, and the Church of Theſſalonica: if you may go over into Aſia, there have yee the Church of Epheſus. If ye border neere to Italy, there have yee the Church of Rome. * Theſe ſo many and ſo great Churches, are all that ſame one firſt church, planted by the Apoſtles, from whence iſſued all the reſt. And ſo are they all firſt churches, and all Apoſtolick in that they all follow one unitie.* And thus wee ſee, that albeit at this preſent time, when *Tertullian* wrote this, *Ieruſalem* was deſtroied by enemies, Rome was yet then but a chiefe part of the church, and not as they write; *the Mother and Miſtreſſe of all*: neither as they write, that (c) *therefore all churches are ſubiect to the Sea of Rome, becauſe* Peters *Sea was tranſlated from Antioch to Rome*, ſeeing S. *Cyprian* in the open Councell of Africa, reprehending *Stephanus* Biſhop of Rome for ſeeking that ſubiection, ſaid, (d) *Peter*

* Tertullian De præſcrip. contra Hæreticos.

c 24. q. 1. c. Rogamus, &c. Sacro Sancta.

d Cyprianad Quirinum.

(d) *Peter was never so insolent, or arrogant, as to advance himselfe as Primate, and one unto whom novices and punies should be subiect.* But here they have marred the whole matter, and overthrowne the antiquitie of the Sea of Rome, (which they of long time have borne the world in hand, was established by Christ himselfe; and that *Peter* was installed therein, immediately upon the death of Christ) in that they affirme *Peters* first Sea to be at Antioch, where *Eusebius* witnesseth; (e) he was bishop, and resident upon that charge seven yeares, (even as *Gregory* the Great also witnesseth) before hee came to Rome. And thus wee see how wickedly they have deluded the World, touching *Peters* Supremacie, and the Antiquitie of the church Rome.

e Anton. chron. part. 1. tit. 6. cap. 4. parag. 1. Euseb. Eccles. hist. l. 3. c. 1. 4.

19 But now whereas they alledge succession of Vniversall Popes; and will prove it both by Saint

Saint *Irenæus* and Saint *Augustine* in that they numbred the bishops of Rome from *Peter*. *Irenæus* (they say *) numbered the Successours by name from *Peters* time, thirteen: but let them prove that any one of them, was by him, or any other before him, cal'd universall Pope, and the victory shall be theirs: if they can prove none, then it is certaine, that to his time there was none. Also whereas their Doctor Master *Harding* saith, (t) Saint *Augustine having reckoned up in order the Bishops of Rome to* Anastasius, *Successour to* Siricus, *who was the* 38 *after* Peter, *saith, that in all that number and role of Bishops, there is not found one that was a Donatist*: and therefore he concludeth: *Ergo, the Donatists bee not Catholique.* So wee say by the same rule, that forasmuch as Saint *Augustine* found in all that role not one that was, or had the title of universall Pope, but bishop onely, it is cleare that

* In their Calendar.

t *Harding Apol. c. 5. Division 1. Aug. Epist. 165*

that universall Popes cannot bee catholique. Againe, that it may appeare that Saint *Augustine* did not approve of any such haughty titles, nor allowed any lawfull, but the name of Bishop, hee with the assent of 215. Bishops in the third councell of Carthage, made this decree: (g) *It hath liked us that a Bishop of a first sea bee not called Prince of Priests, or Highest Priest, or any such like, but onely a Bishop of a first see.* Which words albeit their Doctor M. *Harding*, (h) would not have to extend to the B. of Rome; yet in the words following, by a consequence hee granteth it doth. For, saith he, *By these two words* Prima Sedes, *those Fathers understood any city, in which a Patriarke or Primat hath his See. I call it a first See, or rather (if it might bee permitted) a Primat See. In great Cities where the highest Courts were kept for Justice, and where the chiefe Pagan Priests of the Latines, named* Pri-

g Councel of Carthage. Canon 16.

h *Harding Apolog. c. 4. Divis. 2.*

mi

mi Flamines *were Resident before the comming of Christ, there after Christs comming were Patriarkes or Primates placed, by whom the weighty matter of Bishops should be decided.* And we proved in our 5. Chapter and 8. Section, that the foure first Patriarkall cities were these. Ierusalem, Antioch, Rome, and Alexandria, Therefore the words of the councels decree, must of force as well concerne the Patriark of Rome, as any of the other three Patriarks. And that it may appeare they do, their *Gratian* alledging the words of that Councell, applieth them to the bishop of Rome. Also in the glosse are these words: (i) *This is the third part of this distinction; wherin it is said, that the Pope ought not to be called universall bishop.* And as to this councell, I finde not in any Provinciall councell the name of Pope; so neither in the 1. 2 nor 3 generall councell, do I finde the name *Pope* once mentioned, but

i Dist 99. Prim.

the

the name Bishop onely. True it is, that in the fourth generall Councell holden at Chalcedon, about the yeare of Christ 451. the name Pope was given to the bishop of Rome, but not by the Councell, but onely by the bishop of Romes Legate, *Lucentius*; as appeareth in the sixteenth action. Who when hee saw that the Councell had set downe a Decree (for the restraining the Bishop of Rome from the universall authoritie which he challenged) and would not reverse it, he said in the behalfe of himselfe, and *Paschasinus* his fellow Legate: *If yee will not put the matter againe to voices, yet let our protestation against it bee set downe in record, that we may know what to informe the Pope of the universall Church.* The Iudges answered: *That which we pronounced, the whole Councell hath approved.* The title which this Councell gave to the bishop of Rome (as appeareth in the beginning

Councel of Chalced6 action 16.

beginning of this 16. Action) was the same which they there gave to the Bishop of Constantinople, which was Archbishop, and not Pope.

20 And now whereas their Master *Harding* saith, (k) *that Gregory the Great*, affirmeth, that this Councell did offer to *Leo* (then Bishop of Rome) the title of universall Pope, and he refused it, this wee see not to bee so; but had it beene as they say, that this Councell did offer it unto him, and hee refused it; it maketh as well to prove the title not lawfull, nor to descend from Saint *Peter*, as that the Councel refused to give it unto him. For if the title had descended successively from *Peter*, and beene a lawfull title, what cause had he to refuse it? Againe, if the title had beene a lawfull Title, why did *Gregory* himselfe refuse it, when *Eulogius* Patriarke of Alexandria did offer it unto him, and not simply refused it,

k *Harding Apol. c. 4. Divis. 3.*

it, but thus flowted him for his fol-
l Greg. li. 7 Epist. 30. ly. (l) *Ecce* (saith he) *Behold e-ven the Title of your Letter, yee have written the proud poesie, meaning me, the Vniversall Pope, notwithstanding I have forbidden it; I beseech your holinesse doe so no more.* Againe, if the Title had beene a lawfull Title, why did hee call *Iohn* Bishop of Constan-
m Greg. l. 6 Epist. 30. tinople, (m) *The forerunner of Antichrist*, for seeking to bring
n Greg. l 4, Epist. 34. it into the church: and say; (n) *By this pride of his, what else is signified, but that the time of Antichrist is at hand?*
o Ibid. (o) *The King of pride is at hand, and an army of Priests is prepared, which is a lamentable thing to be spoken.* Yea, and why to make all men to know him by that Title, did hee thus describe
p. Greg. l. 4. Epist. 38. him, saying; (p) *He is Antichrist, that shall claime to bee called universall Bishop, and shall have a gard of Priests to attend upon him?* And also to seeke to cleare all his Predecessours to *Peters* time, from

even

claiming that Antichristian Title, saying: (q) *None of my Predecessors Bishops of Rome, ever consented to use that ungodly name, no bishop of Rome ever tooke upon him that name of singularity.* And further, to shew what an unlawful Title it was to bee called the universall head of Christs church, & the danger that might insue, said; (r) *If wee have but one head, the fall of that head, is the fall of the whole Church: if any man presume to take upon him the name of universal bishop, the whole church falls downe from her estate, when he falls which is call'd universal; but far may that name of blasphemie bee from all Christian mindes.* By which it appeareth plainely, that the Romish that is now, which hath an Vniversall Pope for her Husband and head, is not the church of Saint *Peter*, but the church of Saint *Antichrist*. And therfore to say that the

q Greg. l. 4. epist. 32, 36.

r Greg. l. 4. Epist. 32.

the Romiſh Church which Saint *Peter* firſt planted in Rome, was one and the ſame that the church of Rome is now, is moſt horrible blaſphemy, and a meanes to bring a great ſcandal upon that part of the primitive Church. For if ſhee was the ſame; then was ſhee that Whore of Babylon, mentioned by the Angell in the ſeventeenth Chapter of the Revelation. For ſo ſaith *Ioacham Abbas* of the popiſh Church. (ſ) *The very text it ſelfe doth teach* (ſaith he) how *that the woman beguiled with gold and which committeth ſpirituall Fornication with the Princes of the earth, is the very Church of Rome, which Babylon-like playeth ſpiritually the whore with ſtockes and ſtones.* Againe, if that firſt church of Rome was the ſame that this church under univerſall Popes is; then was ſhee the ſame which the Angell in the 18 chap. of the *Revel.* ſaith, *Is faln and become the habitation of Divels:* for ſo

ſ *Ioatham upon the 17. cha. of the Revel.*

so their *S. Katherin* of *Siene* saith, the church under the Pope is: (t) *Selling* (saith she) *through Symony the grace of the holy Ghost, abusing Ecclesiasticall matters, corrupting and killing the soules which Christ hath redeemed with his bloud, &c. O Tabernacle, but of the divell,* & of which *Ioseham* also saith: (u) *This is the Synagogue of Sathan, and his seat:* therefore to say that this second church of Rome, is the same that Saint *Peter* first planted in Rome, is most damnable blasphemy. And thus much for the conclusion of al that which we have hitherto intreated of. Now let us proceed.

t *Katherin* in a prayer for the Reformation.

u *Ioseham* upon the t and a chapter.

CHAP.

CHAP. IX.

Tending to resolve all men, that the popish church cannot be the true and most antient catholick church, because the most antient Apostolike church was knowne by having only two sacraments, and theirs hath seven; which iust number, as they cannot be found in Scriptures; so can they not bee found once named by any of the foure first generall counsels, or any Provinciall Councel, or any of the Antient Fathers, till after the rising of the great Antichrist in Rome. Also that their Masse was invented by man, and not the ordinance of Christ and his Apostles. That it tendeth to the overthrow of the power of Christs sacrifice on the crosse; casteth mens mind into a doubtfull wavering of their salvation, and finally dissolveth the whole harmony of the Scriptures, both Prophetical and Apostolicall.

1 THe Papists have wonderfully deluded the multi-

tude

tude, in making them to beleeve that the moſt antient catholique church, received from the inſtitution of Chriſt, and the ordinance of the Apoſtles theſe ſeven ſacraments The firſt, the Sacrament of *Baptiſme*. The ſecond, the Sacrament of *Confirmation*. The third, the Sacrament of the *Altar*. The fourth, the Sacrament of *Matrimony*. The fift, the Sacrament of *Orders*. The ſixt, the Sacrament of Penance. The ſeventh, the Sacrament of *extreme Unction*. But becauſe they cannot prove by any one place of Scripture theſe ſeven to bee Sacraments, nor the number of ſeaven to come from the Inſtitution of Chriſt, or the ordinance of the Apoſtles: ſome of them would prove it by this reaſon. *The bookes in the* Apocalypſe *have ſeven ſeales: the ſeven Angels have their ſeven* Trumpets: *Chriſt hath in his right hand ſeaven*

seven starres: Christ walketh in the midst of the seven golden candlesticks: Zachary saw seven Eyes upon a stone: there were seven candlesticks in the Tabernacle. Now if this manner of reasoning will serve to prove that in the true church of Christ, there must needs be seven sacraments; then wil this manner of reasoning prove, there must needs be but two. First, for that the first church consisted onely but of two persons, *Adam* and *Hevah*: Secondly, for that the first publique places, wherein God appointed himselfe to be served, were in number but two, the Tabernacle, and the temple: thirdly, for that God gave his law to the church in two Tables: fourthly, for that the whole tenure of the Doctrine, wherin God would have his Church instructed, is contained in two Testaments, *Old* and *New*. Fifthly, for that the witnesses of those Testaments are said to bee two: Sixtly, for that the

the supreame Governours, which God set over his church, were but two, *Moses* and *Aaron*: Lastly, because the whole duty of all Church governours, are included in these two words, *Urim* and *Thummim*, there must be but 2. sacraments in the church of Christ. But their Doctor M. *Harding* wel perceiving that this manner of proofe, will not serve the turne, hee taketh a better course (as hee thinketh) for hee will prove his five added ceremonies, to be: Sacraments, because they were called Sacraments by some of the antient Fathers, as indeed wee grant they were: but what of this, seeing wee can prove, that they called, not onely five other Ceremonies Sacraments, but many moe: as for example, *Tertullian* called the generall state of the Christian Faith, *The Sacrament of Christian Religion*. (a) Saint *Hierome* called Martyrdome a Sacrament. (b) Saint *Augustine* called the forme

a *Tertul. contra Marcionem. l. 4.*
b *Hier. ad Oceanum.*

forme of the crosse a Sacrament, (c) *Leo* called the vow of Virginitie a Sacrament: (d) S. *Bernard*, he called *the washing of feet, the sacrament of daily sinnes*: (e) And yet besides these other five, were many moe called sacraments: Saint *Hilarie* (f) in divers places of his writings calleth Prayer a sacrament; Fasting a sacrament; Weeping a sacrament, and the whole tenure of the Scriptures, a sacrament. For as the Iewes, before the comming of Christ, had brought into a custome, to call their Oblations, and whatsoever tended to the worship and service of God, Sacrifices; so after the comming of Christ, had the Christians brought into a custome, to call almost all whatsoever tended to the worship and service of Christ, sacraments. Saint *Augustine* speaking of these and other such new devices (which were then crept into the church) saith; (g) *Albeit they be not against the*

c *Aug. in serm. de sanctis, 9.*
d *Leo inter Decreta Leonist. 4*
e *Bern. in serm. de cœna Dom.*
f *Hilar. in Mat. Canon 11, 12, & 13*
g *August. in his 119. Epistle.*

the faith, yet with ſervile burdens, they ſo oppreſſe our very religion, which God of his mercy would have to be free under few and moſt manifeſt ſacraments of divine ſervice, that the ſtate of the Iewes is much more tollerable: for the Iews notwithſtanding they knew the time of libertie, yet were they ſubiect onely to the pacts and burdens of the Law of God, and not to the devices of men. Againe he ſaith, (h) *Our Lord and his Apoſtles have delivered unto us a few ſacraments inſtead of many, and the ſame in doing moſt eaſie, in ſignification moſt excellent, in obſervation moſt reverend; as is the ſacrament of Baptiſme, and the celebration of the Bodie and blond of our Lord.* Againe, in another place hee ſaith; (i) *Theſe bee the two Sacraments of the Church*; If theſe two, then not ſeven.

h In his 3. Booke of Chriſtian Doctrine 6. cap.

i *De Symbolo ad Catechumenos.*

2 Furthermore, that it may plainly appear, that the true Chri-

stian Church, is to be knowne only by having two Sacraments, and not seven: Let us heare what S. *Chrysostome* saith, his words bee these: (k) *All those things which appertained to Christ indeed, have the Heretickes in their Schismes, Churches, the Scriptures of God, Bishops, and other order of clerkes, likewise Baptisme, and the Sacrament of thankesgiving and to conclude, Christ himselfe.* So that hereby we see it plainely proved, that to Saint *Chrysostomes* time, (which was about two hundred yeares before the Papists had a Church) the true church of Christ was knowne by having two Sacraments, and not seven: & therefore the Popish church, by retaining seven sacraments, is apparently knowne to bee not the true Church of Christ. That man of God *Martin Luther* (which before had been a Papist) speaking of this matter, saith thus; (l) *In proper speech, those we call Sacra-*

k *Chrys* of the worke upon. *Matthem.* 49.

l *Luth.* Babilonicall Captive.

ments

ments, which are promises with signes annexed, the rest that have no signes, are have promises; wherefore speaking hereof precisely and strictly, there are onely two Sacraments in the church of God, Baptisme and the bread, forasmuch as in these onely, wee finde the signes ordained of God, and also the promise of remission of sinnes. But here because it may bee, they will obiect and say, that *Luther* was but of a later hatch, and but of lesse than one hundred yeares standing let them heare what he saith that lived but in one age next after the Apostles, *Tertullian* by name, thus hee wrote against *Marcion* the Hereticke : (m) *How doest thou breake marriage, neither coupling the man and the woman together; nor being coupled, otherwise admitting them to the Sacrament of baptisme, and thanksgiving. Note* (saith the Translatour) *how hee striketh away five of the Popish sacraments, which of*

m *Tertull. against Marti.*

their owne heads they have devised. Yea, and let them heare what he saith that lived in the next age after that, S. *Cyprian* by name, thus hee saith: (n) *Then may they be throughly sanctified, and become the children of God, if they be new borne by both the Sacraments.* Now in that he saith, both, it is cleare, that hee acknowledged but onely two Sacraments. But why should we trouble the Reader any longer about this matter, seeing the question is resolved by these two Writers of their owne. *Bessarion* and *Paschasius*? *Bessarion* saith, (o) *We reade that these onely two Sacraments were delivered us plainely in the Gospell. Paschasius* saith, (p) *These bee the Sacraments of Christ in the Catholique church, Baptisme, and the Body and Blood of our Lord.* Therfore forasmuch as by Scripture, they cannot prove their five ceremonies to be Sacraments; nor by the antient Fathers (before the ri-

n *Cypr. li. 2. Epist. 1. ad. Stephan.*

o *Bessa.* of the Euchar

p *Pascha* of the supper of our Lord.

sing

sing of Antichrist) the number of seven onely; and that wee have proved, that for foure hundred yeares next after Christ, there was but onely our two Sacraments in the Christian Church; that must needs be a counterfeit Christian Church, and of a later hatch, that will be knowne to be the true catholicke church, by retaining more than two, nay then three times two Sacraments. And that indeed it may more plainely appeare, that by retaining more than two, it is not the true church: one of the Popes owne Pen-men, describing the true church by her owne notes and marks, saith thus: * *In this sensible world that is here beneath, we must learne by sensible tokens to know the very Church of Christ: for otherwise wee are not able to reach the truth.* And a little after: *This Church standeth of them that declare by sensible and outward tokens, that they bee partakers*

* *Nicol Cusanus de potestate eccle sia Romana Epist. 1.*

kers of Christ, as they be, that confesse Christ to be the sonne of God. And therefore this church hath certaine holy Tokens, or sacraments ordained to that end, that thereby wee may know them that bee o Christ, so farre forth as by such tokens coniecturall knowledge may be gathered. Therefore I say, That this church of Christ, by this coniecturall iudgement is counted holy, notwithstanding wicked men and hypocrites cover themselves under the same outward tokens. And what those tokens are, hee expresseth in these words following: and receive Baptisme, and the Lords Supper, as well as the godly. And thus much for this point. Now let us see what wee can say to the Sacrament of the Altar, or Masse.

3 Their masse they would beare the world in hand, was the ordinance of Christ, and formed and framed by the Apostles: and that Saint *Peter* said their Masse

at

at Rome, and Saint *Iames* at Ierusalem. But how true this is, these words of their *Iohannes Boemus* will plainely demonstrate: q *The Masse* (saith hee) *so call they the sacrifice, was first used to be done in such simple sort, as it yet accustomed on* Good-Friday, *and* Easter-even, *with certaine Lessons before it: but then Pope* Celestinus *put to the office of the Masse.* Thelesphorus, *Gloria in excelsis: but* Hilarius *of Pictavia, made, Et in terra,* Samachus *ordained it to be sung. The salutation which by the tearme of Dominus vobiscum bee made seven times in the Masse, were taken out of the booke of* Ruth, *by* Clement, *and* Anaclet, *and put in, in their places.* Gelasius *made up all the rest of the Offertory, in the same order they be used, except the sequences and the Creed: whereof* Nicholas *put to the first, and* Damassus *the next: according to the synode of* Constantinople. *Another added the Con-*

q *Ioban. Boem* In his booke of the beginning of things c. 12

fiteor: Gregory *linked on the Offertory*. Leo, *the Preface*. Gelaſius *the great Canon, and the leſſe*. *The Sanctus*, *bleſſed* Sixtus: *and* Greg. *the Pater noſter*, Sergius *tacked on Agnus*, & Greg. *the poſte communion: the cloſing up of al with, Ite miſſa eſt, Benedicamus, Deo gratias*, *was* Leo's *inventiõ*: now foraſmuch as themſelves witneſſe, that the ir Maſſe was but the invention of man, and not fully framed and finiſhed of more than ſix hundred yeares after the deceaſe of all the Apoſtles: how untrue muſt it needs be, that S. *Peter* and Saint *Iames* ſaid this Maſſe, or that the antiquity thereof came from Chriſt and his Apoſtles? Now that wee may ſee alſo whereunto it tendeth, and know the better how to anſwer unto it, let us obſerve their owne definition: thus they define it.

A propitiatory Sacrifice; a ſacrifice to ſatisfie Gods iuſtice for ſinne,

ſinne, and to reconcile him and his people together, by the daily, or often offering the body of Chriſt for the ſins of the quicke and the dead.

4 Now touching this definition, we are adviſedly to conſider, how it can poſſibly ſtand with the truth; for if it bee of neceſſity unto ſalvation, to have the body of Chriſt daily, or oftentimes offered for ſinne; then is it certaine, that Chriſt by his Sacrifice of death upon the Croſſe, did not take it away: and then are all theſe Scriptures confounded, which denie it needfull to have any more oblations for ſinne, or the body of Chriſt any more offered for the ſame: namely where the Authour to the *Hebr.* ſaith, Cha. 10. 14. *For with one oblation hath he conſecrated for ever them that bee ſanctified*: and Heb. 10. 14.

where

Heb. 10, 10 where he also saith, Chapter 10, 10. *We are sanctified even by the offering of the body of Iesus Christ once made*: and againe, where he further saith, Chapter 9. 26. *Now*
Heb. 9, 26. *in the end of the World hath he appeared once to put away sinne by the sacrifice of himselfe*: and also where he concludethof this point
Heb. 10, 18. thus, Chapter 10, 18. *Where remission of these things is, there is no more offering for sin.* Wherefore if it bee true, that of necessity Christ must continually be offered for sinne; then are these testimonies most untrue: but in that they are yea, and Amen, they most truly declare the definition of their Masse to be false, and that the necessitie of daily sacrificing for sin, is not grounded upon the truth. Also seeing that under the Gospell, there must not onely bee but one onely oblation for sinne, but also but once offered, and that by Christ himselfe; the Papists are condemned for notorious heretikes.

tickes, that will have so many thousand oblations, and so many times offered by others. For doe they not thereby make that one Sacrifice of Christ upon the crosse as insufficient for the taking away of sinne, as the daily sacrificing the bodies of beasts, and shedding the bloud of Calves in *Moses* law, which were daily offered, because they served onely for sinnes past and not for sinnes to come, and therefore as the Holy-Ghost saith, *Hebrewes* 10, *made nothing perfect*? Wherfore who seeth not, but that the bringing into the Church the necessity of daily sacrificing for sin, bringeth in with it the utter overthrow of the efficacie of Christs death and bloud-shedding. But foraimuch as the holy Ghost (speaking of the daily offering of Christ for sinne) saith *Hebrewes* 7. 27. *Wee needed not daily, as those high Priests, to offer up sacrifice, first for his own sinnes, and then for the peoples; for*

thus

that did he once when hee offered up himselfe: their daily sacrificing for sinne, is not onely superfluous and vaine, but also most hereticall and blasphemous,

5 But what shall we say now, have they nothing to answer? yea verily, for thus in effect they say: 1 *We acknowledge and confesse, that Christ by the sacrifice of his death, freed us from the guilt of originall sinne* (that is, from that one sinne of *Adam*) *but for the malediction of all our actuall transgressions, that to be taken away by the blessed sacrifice of the Masse*: which being true, then are we more beholden to their sacrifice, than to Christs sacrifice. For if Christ by his sacrifice, tooke away onely the guilt of that one sinne, and left us guilty of many thousand sinnes; what hath hee done for us? but the sacrifice of the Masse, which taketh away the whole multitude of our sinnes, that is it which we are beholden to indeed. But how

1 Thom. of *Aquine. De venerabile Sacra. Alter cap.*

true

true it is, that Christ by the sacrifice of his death and bloud-shedding, cleansed us but from that one sinne onely, these words of Saint *Iohn* will make it plaine, where hee saith, 1. Epistle, 1 Chapter, 7. verse. *The bloud of Christ cleanseth us from all sinne*: and also these words of Saint *Paul*; *Titus 2. Chapter, 14. verse. He redeemed us from all iniquitie*: and likewise these words where hee speaking of our condemnation by originall sinne, and the restoring us againe by Christ, saith; *Romanes the fifth Chapter the 16. verse. Neither is the gift so, as that which entred in by one that sinned: for the fault came of one offence to condemnation, but the gift is of many offences to justification.*

1 Epistle of Iohn 1 a.7.verse.

Titus 2. ca.14.verse.

Rom.5.16. ver.

5 Againe, if it bee true, that the suffering and death of Christ, served but for the healing the wound of originall sinne, and not also for our actuall transgressions;

then

then is not this true which the Prophet *Esay* saith, Chapter 43. 5. *He was wounded for our transgressions, he was broken for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.* Therefore it is very cleare, that if the Papists doctrine be true, the Doctrine of the Prophets and Apostles are meerely false. But if we shall beleeve them, that Christ by his sacrifice upon the Crosse, did satisfie the wrath and iustice of God, for one part; and they by their sacrifice upon the Altar for another part, and so Christ with them, and they with Christ, as fellow-helpers and copartners together, do fully satisfie Gods justice for all sinne; how shall wee beleeve the Prophet in another place? where (in the person of Christ) he saith, Chapter 63. 3. *I have troden the Wine-presse alone, and of all people there is none with mee.* Or, that which the Author to the *Hebrews* saith,

Esay 63. 3.

saith of Christ, Chapter 1. 3. *Hee hath purged our sins by himself*: or that which hee saith, Chapter 9:26. *He hath put away sin by the sacrifice of himselfe.* Wherefore as I said, if we must imbrace their doctrine for truth, then must we reject the Doctrine of the Prophets and Apostles as erroneous. But what saith Saint *Ambrose* to this partnership in taking away sinne? even thus hee saith: (f) *The Lord remaineth alone; for no man can be partner with God in forgiving of sinnes, this is Christs onely office, that hath taken away the sinnes of the World.* Therefore to restraine the power of Christs sacrifice to that onely one sinne of *Adam*, that so the multitude of our transgressions might bee done away by the sacrifice of their Masse, is utterly to overthrow the proper prerogative of Christ, and the whole vertue of his death and passion, in which the matter of remission of sinnes, justification, and

Heb. 1. 3.

Heb. 9. 26.

(f) *Ambr.* in his 9. book 76. Epistle.

and salvation, doth onely consist. For as the Apostle Saint *Paul* saith, *Colossians* 1. 22. *In the body of his flesh through death, hee made us holy and unblameable, and without fault in the sight of God: and set at peace, through the blood of his crosse, both the things in earth, and the things in heaven.* Wherefore to bring in any other sacrifice for sinne, but only the oblation of Christs body broken, and his blood shed, and that offered by himselfe once for all; is utterly to overthrow all whatsoever Christ hath done for mans redemption; to cast mens mindes into a doubtfull wavering of their salvation, to prove the Prophets and Apostles false witnesses, and finally, to dissolve the whole harmonie of the Scriptures, both Prophetical and Apostolical. For in that the holy Ghost saith, *Hebrews* 9, 14. *Christ offered up himselfe*; it is cleare that no sacrifice can serve for sin, but

Colos. 1. 22

Heb. 9. 14.

but where Christ himselfe is the Priest. Also seeing hee saith, verse 22. *Without shedding of blood, there is no remission of sinnes*; if Christ himselfe should come amongst us, and offer himselfe never so often, and not shed his bloud, it could doe us no good. Cap. 9. 22.

Againe, seeing hee saith likewise thus of Christ, Verse 25. *Nor that he should offer himselfe often, for then must hee often have suffered since the foundation of the World*; hee offering himselfe never so often, without as often suffering death, could doe us as little good. Therefore who seeth not but that the sacrifice of the Masse, whereat Christ is not the Priest, nor in which the bloud of Christ is shed, nor he suffering death, how often soever it be celebrated for our sins, profiteth iust nothing at all, nor doth any good? Nay, rather who seeth not what hurt it doth, in that men are induced to looke for that there, which indeed is not there to bee had? Cap. 9. 25.

had? For whereas they make the multitude to beleeve, that they sacrifice in their Masse the verie body of Christ for their sinnes; the Scripture denieth him to bee there, or any where else but in heaven. For as the Author to the Hebrewes saith, Chap. 10. 12. *This man after hee had offered one Sacrifice for sinnes, sitteth for ever at the right hand of God, and from thence tarrieth till his enemies bee made his foot-stoole,* which as Saint *Luke* sheweth, *Acts.* 3. 21. is till the end of the world: and therefore how can they come by his body to offer in their Masse? As for that they say, it is easily to be come by, because by the words of consecration, the bread is transubstantiated into the body of Christ, and the wine into his bloud; is easily confuted by Saint *Chrysostome, Theodoret, Pope Gelasius*, and their Bishop *Fisher*. *Chrysost.* saith, (t) *The bread being sanctified by meanes of the priest, it is exalted*

Hc, 10.12.

t *Chrys. Ad Cesarium Monachum.*

exalted to the name of Lords body, yet the nature of bread doth ſtill remaine. Againe hee ſaith, (u) *The very body of Chriſt it ſelfe, is not in the holy veſſels, but the myſtery thereof is there contained.* Theodoret ſaith, * *The Sacramentall ſignes goe not from their owne nature after ſanctification.* Pope Gelaſius ſaith, (x) *There leaveth not to be the ſubſtance of bread and wine, nor the nature of wine.* Their Biſhop *Fiſher* ſaith; (y) *No man ſhall prove by the very words of the Goſpell, that any Prieſt in theſe our dayes doth conſecrate the very body and blond of Chriſt.* And a little after hee ſaith. *Neither is there any word found here* (meaning in the new Teſtament) *to prove that there is the true preſence of Chriſts fleſh and blond in our Maſſe.* So that by this who ſeeth not how impiouſly they delude the ignorant, in making them to beleeve that they have the body of Chriſt, in the Pix, or Prieſts box, to ſacri-

(u) Hom. 11. on Mat.

* Theo. in Dialogue 1.

(x) Gelaſius againſt Eutiches.

(y) Fiſher againſt Luther.

fice

fice for their sinnes: and cause them also to commit idolatry, in adoring the bread for Christ?

6 Now therefore (Christian Reader) forasmuch as thou hardest before, that the Holy Ghost maketh it a necessity, that so often as Christ is offered for sin, he must as oft be put to death; it is cleare, that the Papists necessity of daily offering, brings in with it, a necessity of daily crucifying & killing Christ. Wherefore in ordaining an order of daily sacrificers of Christ; what els do they, but establish an order of daily crucifiers & killers of him? in which therefore it is evident, they shew themselves much more horrible and vile, then *Judas* did in betraying of Christ: For notwithstanding *Judas* for filthy lucre delivered his master to be crucified; yet did hee not seeke to procure an order for the continuall crucifying of him: neither to justifie his action, did hee contend with the gaine-sayers; but with great horror of con-

science, condemned it as evil, and after a sort repented, and brought againe the money, the hire of his fact, and delivered it backe to the owners: but these murtherers not onely contend for the necessity of that they do; but also have received great summes of mony, oftentimes to sacrifice, and consequently to crucifie Christ: and yet have they not by restoring any part thereof, shewed so much as that signe of *Judas* his outward repentance. Moreover, it is very cleare, that this their doing, hath a far worse effect, than *Judas* his action had; for *Judas* his action (in respect of Gods determinate counsell) furthered mans salvation: but the necessitie of daily sacrificing for sinne (under the Gospell) utterly overthroweth mans salvation. And yet notwithstanding, they sticke not to say, that this is that Sacrifice of the new Testament, which the Prophet Mal.1.11.

phet *Malachy* fore-told, God had appointed the Christian *Gentiles*, to offer unto him in every place: whereas it is cleare it is meant of the whole spirituall worship and service of God under the Gospell, which consisteth of preaching, praying, and thanksgiving, as may plainely appeare by these antient Fathers interpretations upon the same place of the Prophet. *Tertullian* saith, (z) *The pure Sacrifice that* Malachie *speaketh of that should be offered in every place, is the preaching of the Gospell to the end of the world.* Saint *Hierome* saith, (a) *The prophet* Malachie *meaneth hereby that the prayers of holy people should be offered to God, not only in Iewry, but also in all places.* Also *Iustinus Martyr* saith, (b) Esaias *promised not the restoring of a bloudy Sacrifice, but the true and spirituall sacrifice of Praise and Thanksgiving.* Therefore wee see that the spirituall sacrifice under

z *Tertul* in his exhortation unto chastity.

a *Ier*, upon the 1. of *Malachy*.

b *Iust. Martyr. in Dialog. cum Tryphone.*

under the Gospell, is preaching, praying, and thankesgiving. To conclude, whereas they would have made the world to beleeve, that their Masse and the use therof is but the application, or applying of the Sacrifice of Christs Death and bloud unto us: wee see it tendeth to the utter destroying of Christs sacrifice, for that they make their sacrifice of the Masse, the very substance of the thing it selfe.

CHAP.

Chap. X.

Tending to resolve all men, that the words of Christ, in the sixth chapter of S. Iohns Gospel (touching the eating his flesh, and drinking his bloud) are onely but figurative speeches: as also these his other words, when hee instituted the Sacrament, and delivering the bread to his Apostles, said. Take, eat, this is my body which is given for you.

1 OVr Saviour Christ, teaching in the Synagogue at Capernaum, delivered these words unto the Iewes, saying: *I am the living bread that came down from heaven: if any man eat of this bread*

Ioh. 6. 59.

bread, he ſhall live for ever: and the bread that I will give, is my fleſh, which I will give for the life of the world: again, *Except ye eat the fleſh of the ſon of man & drink his bloud, ye have no life in you:* & again, *whoſoever eateth my fleſh, & drinketh my bloud, hath eternal life, & I will raiſe him up at the laſt day. For my fleſh is meat indeed, and my bloud is drink indeed: he that eateth my fleſh, and drinketh my bloud, dwelleth in me, and I in him. As the living Father hath ſent mee, ſo live I by the Father; and he that eateth me, even he ſhall live by me.* Verſe 51. Verſe 53. Verſe 54, 55, 56, 57.

2 Now in theſe words (Chriſtian Reader) we are chiefly to obſerve theſe 3. things. Firſt, that the ſcope & drift of our Savior Chriſt, was to induce the Iewes to have underſtood, that he was the 2 perſon in the Godhead, equall with the Father; and that it was of neceſſitie unto ſalvation, that they ſhould eat and feed on him, as hee was God. And this is it which

he ſaid. *I am the living bread which came downe from heaven: If any man eat of this bread, he ſhal liue for ever.* Secondly, he would they ſhould have knowne, that hee beeing the ſecond perſon in the God-head, had taken into his divine nature fleſh and bloud: and that it was alſo of as great a neceſſity to ſalvation, that they ſhould eat and drinke the ſame, and feed on his fleſh and bloud. And this is it which hee alſo ſaid, *Except ye eat the fleſh of the Sonne of man, and drinke his bloud, yee have no life in you.* Thirdly, hee would they ſhould have perceiued, that as he was both God and man, ſo it was alſo of as great a neceſſity unto ſalvation, that they ſhould feed on both his natures unitedly together. And this is it which he further ſaid unto them. *Hee that eateth mee, even he ſhall liue by me.* By which we ſee it evident and plaine, that none can be ſaved, but thoſe that doe eat

Chriſt muſt bee eaten as he is God, as he is man, and as he is both God and man.

Chriſt

Christ; not onely as hee is God, but also as hee is man; and also as he is both God and man. Eaten then hee must bee of necessity (as both the Papists and we confesse) but the manner how hee must bee eaten, is all the matter in question; whether spiritually by faith, or corporaly with the mouth & teeth

3 The Iewes supposing Christ had been man onely; when they heard him say hee was the bread of God that came down from heaven to give life unto the world, and that he that did eat thereof, should not die, they were offended: but when hee added further and said; *And the bread that I will give, is my flesh, which I will give for the life of the world, of which whosoever shall eat, shall have everlasting life*; they raged and murmured among themselves, saying: *How can this man give us his flesh to eat? This is an hard saying; who can heare it?* But when our Saviour perceived their

To eat & feed on Christs flesh, is to beleeve that by the suffering in his flesh, he took away the sin of our flesh.

carnall underſtanding, in which they ſo groſſely erred in the manner of eating, by imagining they ſhould have eaten him with their mouthes and teethes, as their Fathers did eat Manna; then in the 58. verſe fully to reſolve them, that he meant no ſuch kind of eating, he ſaid, *Not as your Fathers did eat Manna.* And yet more fully to reſolve them, that indeed he meant a ſpirituall kinde of eating, in the 57. ver. he ſaid plainly thus: *As the living Father hath ſent me, ſo live I by the Father, and he that eateth me, even he ſhall live by me.* By which words hee declared unto them, that as he did not live carnally by the Father, but ſpiritually; ſo ſhould they live ſpiritually by him. Howbeit, ſuch was their perverſeneſſe, that they would none of his interpretations, but becauſe hee had ſaid, they muſt eat his God-head, they would no otherwiſe underſtand, but that hee meant, they ſhould eat

The Iewes erring in the maner of eating, could profit nothing by the matter they ſhould eat: The cauſe was, they would none of his interpretations.

eat it carnally; and also because hee had said they must eat his manhood, they would no otherwise, but that they should eat his flesh corporally: then said Christ further unto them, *it is the spirit that quickneth, the flesh profiteth nothing*: Meaning as they understood it should bee eaten; for otherwise his flesh was as profitable as his God-head (unto those that did eat it after that manner as hee meant) else would hee not have said, *Whosoever eateth my flesh, hath eternall life: and except ye eat the flesh of the Son of man, and drinke his blood, yee have no life in you.* But therefore they failing in the manner, could profit nothing by the matter they should eat, and the manner wherein they failed, he declared in the 64. verse, was, because they did not eat him spiritually by faith. For sayd hee: *But there are some of you which beleeve not.*

The manner wherein they erred Christ himselfe sheweth, ver. 64

4 Thus then we may be fully reſolved, that the manner of eating which Chriſt meant, was ſpiritually by faith; which hee made plaine unto them, not onely in that 64. verſe, but almoſt through out the whole Chapter: for wee may there ſee, that whenſoever he ſpake of eating; ſtill he added beleeving, onely to manifeſt unto them, that by eating, he meant beleeving. Alſo that they might the more plainely have underſtood, that by eating and beleeving, hee meant but one, and one onely thing, he expounded it unto them by that one onely effect, which he declared, both eating and beleeving hath. For as in the 54. verſe he ſaid: *Whoſoever eateth my fleſh, and drinketh my blood, hath eternall life, and I will raiſe him up at the laſt day*: So in the 40. verſe he ſaid, *This is the will of him that ſent me, that whoſoever ſeeth the Sonne, and beleeveth in him, ſhould have everlaſting life*; and *I will raiſe*

Eating and beleeving, is both but one thing.

raiſe him up at the laſt day. Wherfore ſeeing hee ſhewed them ſo plainely, that the effect and eating and beleeving, was but one and the ſame thing, they might the more eaſily have underſtood, that by eating and beleeving, hee meant but onely one and the ſame thing; and ſo conſequently, that they ſhould eat him ſpiritually by faith, and not after a carnall and corporall manner.

5 And thus (Chriſtian Reader) have wee found out the true meaning of thoſe words of Chriſt, touching the eating and feeding on him: even by conferring place with place, and verſe with verſe; which is doubtleſſe the moſt ſureſt way for the bringing the truth to light, even by expounding one Scripture by another. For as Saint *Chryſoſt.* ſaith; (a) *The holy Scripture expounderh it ſelfe, and ſuffereth not the Reader to erre.* And as Saint *Auguſtine* ſaith, (b) *The circumſtances of the Scriptures, is*

a *Chryſ.* in his 12 *Hom Geneſis.*

b *Aug.* in his booke of queſtions, 83. the 69. queſt.

wont to give light, and to open the meaning. As also in another place, (c) Darke places are to be expounded by more plaine places. The surest way of expounding the Scripture, is to expound one Scripture by another. But the Papists refusing to take this course, have most grossely erred in the true understanding of Christ; and also most ignorantly charged us to hold that heresie of those obstinate and blinde *Capernaits*, whereas indeed themselves hold the heresie. For their heresie was (as wee see) that Christ meant a corporall kind of eating, even as they hold; but wee hold cleane contrary; and therefore not wee, but they are of the fellowship of those first Authors of that heresie; who as the Text declareth, did therein so fall from Christ, as that they forsooke his companie. Wherefore, all that will wilfully fall away from Christ, let them with those cavilling Capernaits hypocriticall.

(c) book 2 cap. of Christian Doctrine.

poeriticall Diſciples, and our counterfeit Catholiques, hold that hereſie.

6 But now, for aſmuch as it is an uſuall thing with them, whenſoever they ſee themſelves convicted by Scripture, to tell us, that no ſcripture is of any private interpretation; and therefore unleſſe we can ſhew them, that the ſame Scripture is ſo expounded by the antient Fathers, they wilnot admit it, be the ſenſe made never ſo plaine: Let them therefore heare how the antient Fathers teſtimonies doe expound thoſe words of Chriſt.

7 Saint *Origen* writing upon thoſe words, *Except yee eat the fleſh of the Sonne of man, and drinke his blood, yee have no life in you*, ſaith, (d) *Conſider that theſe things written in Gods Booke, are figures, and therefore examine and underſtand them as ſpirituall, and not as carnall men; for if you under-*

(d) *Orig.* in in his 7 *Hom* upon Levitic.

ſtand them as carnall men, they hurt you: for even in the Goſpell there is found a Letter that killeth: for if you follow the Letter or words of this that Chriſt ſaid; Except ye eat the fleſh of the Sonne of man, and drinke his blond, this Letter killeth. Againe, *Origen* upon the ſame words ſaith: (e) *This Letter killeth; but if thou take it ſpiritually, it killeth not, but in it is a quickening ſpirit: underſtand therefore ſpiritually, thoſe things that bee ſpoken.* Alſo Saint *Auguſtine* upon the ſame words ſaith; (f) *Now this ſaying of Chriſt, Except ye eat the fleſh of the Sonne of man, and drinke his blond, yee have no life in you, ſeemeth to commande a haynous and a wicked thing, therefore it is a figure.* Againe, writing upon thoſe words: *It is the ſpirit that quickneth, the fleſh profiteth nothing*, thus hee expoundeth them; (g) *Ye ſhall not eat this body that yee ſee, nither ſhall ye drink that blond that they ſhall ſhed which*

e Orig. in his 7. book upon Lev.

f Aug. in his 3. booke of Chriſtian doctrine.

g Upon the 98. Pſalme

which crucifie mee; I have commended unto you a certaine Sacrament, being spiritually understood, it will give you life. Againe,

(h) *When you shall see the Sonne of man ascend up where hee was before, then shall you understand that hee giveth not his body in such sort as ye imagine, neither that hee is to be consumed by bits and morsels.* Also fully to resolve all true Christians that Christ meant, than none could eat him effectually unto salvation, but such onely as eat him spiritually, hee saith;

h In his 27 treatise upon Iohn.

(i) *He that eateth inwardly, not that eateth outwardly; he that eateth in heart, not that presseth with the teeth: to beleeve in Christ, that is the eating the bread of life; prepare not your mouthes, prepare your hearts.* And againe he saith

i In his 26 treatise upon Iohn.

(k) *Our Lord called himselfe the bread that came downe from heaven, exhorting us to beleeve in him, for to beleeve in him, that is the eating the bread of life: hee eateth*

k Ibidem.

the

that beleeveth in him. Alſo in reproving all thoſe in particular, that would eat Chriſt carnally, hee ſaith: (l) *Why doeſt thou prepare thy belly and thy teeth? beleeve, and thou haſt eaten.* Therefore ſaith Saint *Chryſoſtome* (m) *if any man underſtand theſe words of Chriſt carnally, he ſhall ſurely profit nothing thereby; for what mean theſe words: the fleſh profiteth nothing? hee meant not his fleſh, God forbid; but hee meant of all thoſe, that fleſhly & carnally underſtand theſe things which Chriſt ſpake, and what is carnall underſtanding elſe, but to underſtand them as they be ſpoken?* And therefore it is, which in another place, he ſaith, (n) *God will not that we underſtand the words of holy Scripture ſimply and plainely as they lie, but with great wiſedome and diſcretion:* and that indeed it may more plainly appeare, that by retaining, more than two, it is not the true Church one of the Popes owne

l In his booke againſt the Iews, 9. cap in *Chryſ.* in his 46. *Hom.* upon *Iohn.*

m In his 14 *Hom.* upon *Iohn.*

Pen-men describing the true Church by her owne notes and markes, saith thus. * *In this sensible world, that is here beneath, wee must learne by sensible tokens to know the very church of Christ: For otherwise wee are not able to reach the truth.* And a little after *This church standeth of them, that declare by sensible and outward tokens, that they be partakers of Christ as they be, that confesse Christ to be the sonne of God: And therefore this Church hath certaine holy tokens, or sacraments, ordained to that end, that therby we may know them that be of Christ, so far forth, as by such tokens coniectured knowledge may be gathered: therefore I say, that this church of Christ, by this coniectural indgement is counted holy, notwithstanding wicked men, and hypocrites cover themselves under the same outward tokens.* And what those tokens are, he expresseth in these words: *and receive baptisme, & the Lords supper, as wel as the godly.* And thus much

* In Io. Hom. 38.

* Nicol. Cusanus, de potestate eccle. Rom. epist. 1

much for this point. Now let us ſee what wee can ſay to the Sacrament of the Altar, or Maſſe. And thus we ſee that thoſe words of Chriſt, are ſpiritually to bee underſtood, and not carnally, as the Papiſts underſtand them: neither doe I ſee how they can properly apply thoſe words to the Sacrament; for that wee ſee the ſcope and drift of Chriſt, was only there, to draw them to the knowledge of him, as hee then was, to wit, both God and man, and that he being God, was become man, to ſatisfie the wrath and juſtice of God for man, in the ſame fleſh that man had offended in, that ſo they might have beleeved, that he was the ſame *Meſſias* and Saviour, foretold by *Moſes*, on whom they did relie: but no one word of the Sacrament: therefore it ſeemeth to me, thoſe words do not directly concerne the Sacrament, or Sacramentall eating. And the rather alſo may they bee

of

of my mind, for that these of their owne side, have thus written. *Michael vehe* (o) *of eating the Sacrament, Christ in the sixth chapter of Saint* Iohn, *spake nothing.* And this he there proveth. Their Doctor *Doring* saith; (p) *That saying hath no foundation, or warrant in the words written by Saint* Iohn. *Therefore to speake of the receiving of the sacrament, in true understanding, it hath no force.* And a little after. *For this was spoken long before the sacrament was ordained. Therefore out of these words, they can make no good proofe, touching the communion of the sacrament, seeing the sacrament at that time had no being.* Wherefore let us now come to the words, which properly and directly appertaineth to the Sacrament, or Sacramentall eating. Which, when Christ delivered the Sacrament to his Apostles, were these. *Take, eat, this is my bodie which is given for you:* or as Saint Paul

o *Michael vehe contra Lutherum.*

p *Doring* in Psal. 110.

1. Cor. 11. 24.

Paul ſaith: *Which is broken for you.*

8 Now touching theſe words (Chriſtian Reader) which they would have alſo literally to bee taken, and not figuratively to bee underſtood, it wil plainly appeare that they are but figurative ſpeeches. Firſt, for that when as Chriſt deliuered the bread and ſaid, *take eat, this is my body which is broken for you*; his body was not then broken, but was broken the next day after. Secondly, for that it was his very body that deliuered the bread, which hee called his body, and it is certaine, he had not two bodies: therefore in calling the bread his body, and the wine his bloud, they were onely ſuch figurative ſpeeches, as he uſed at other times; as when he called himſelfe a doore, a vine, a ſhepheard, &c. and where hee is called a Lyon, a Lambe, &c. And as are uſed in many other places of the Scriptures, as *Gen.* 33. Where *Iacob*

Iohn. 10.7
Iohn 15.1
Iohn. 10.11
Apoc. 5.5
Apoc. 14.1
Ge. 33.20.

cob called the Altar which he had set up; *The mighty God.* And likewise in *Iudges* the 6. where *Gideon* called his Altar *Iehoveh*: which were none of them so, but figuratively. And therefore it is which Saint *Paul* saith, *Romans* 4. *God calleth those things which bee not, as though they were*: even as himselfe also did, when he called the stony Rocke Christ: which as Saint *Augustine* saith; (q) *Was not Christ by substance, but by signification.* And as God himselfe did, *Genesis* 17. where hee called circumcision, which was but the Sacrament, or signe of his Covenant, *The Covenant.* Therefore it is certaine, that those words of Christ, in calling bread his body, and wine his bloud; were but the like figurative speeches. And that the Reader may be the more fully resolved, that they were indeed but figurative speeches, let him diligently observe these testimonies of the antient Fathers.

Iudg. 6. 24.

Rom. 4. 17.

q *Aug.* in his 57. question upon Levit. Gen. 17. 10.

9. Ter-

9 Tertullian ſaith, (r) *Ieſus tooke bread, and giving it amongſt his Diſciples, made it his body, ſaying: This is my body; that is to ſay* (ſaith hee) *a figure of my body.* Saint *Ambroſe* ſaith, (s) *The Prieſt ſaith; Make unto us this oblation to be accepiable, which is the figure of the body and blood of Chriſt.* Theodoret ſaith, (t) *It is cleare that they are the figures of theſe things whereof they beare the name.* So that howſoever, as Saint Cyprian ſaith: (u) *Chriſt in his laſt ſupper gave to his Apoſtles, with his owne hands, Bread and wine, which he called his body and blood, yet on the Croſſe he gave his very body to be wounded with the hands of ſoldiers, that the Apoſtles might declare to the World, how, and in what manner, bread and wine may be the fleſh and blood of Chriſt, and the manner he ſtraightwaies declareth thus: that theſe things which do ſignifie, and theſe things*

r In his booke againſt *Martion.*

s *Ambroſe* 4 book 5. Cha. of Sacraments.

t *Theodoret* in his 1 Dialogue.

u *Cyprian de unction Chriſmatis.*

things which are signified by them may bee both called by one name. And therefore it is also which Saint *Augustine* saith, * *A thing which signifieth, is wont to bee called by the name of the thing which it signifieth.* And in another place. (x) *For if sacraments had not some similitudes or likenesse of those things whereof they be sacraments, then they should be no sacraments at all; but for their similitude and likenesse commonly they have the names of those things whereof they be sacraments. Therfore* (saith he) *after a certain manner of speech, the sacrament of Christs body, is Christs body, the sacrament of Christs bloud, is Christs bloud.* And in another place thus; (y) *All signes and tokens, seeme in a manner to beare the persons of the things themselves that they signifie:* So the Apostle saith; *The Rocke was Christ, for that the Rocke whereof it was spoken, signified Christ.* And thus

* *Aug.* 57 question upon Lev.

x In his 23 Epistle to Bonifacius.

y In his 18 book 48. cha. of the city of God.

we

wee ſee the matter made as cleare as the Sunne that ſhineth at noone day; that thoſe words of Chriſt, in calling bread his body, and wine his bloud, were onely but figurative ſpeeches: and therefore the bread and wine, are onely but figures of his body and bloud. But yet forasmuch as the Antichriſtians have ſo beſotted the multitude, in making them to beleeve, that after the words of conſecration, the bread and wine is tranſubſtantiated into the naturall body and bloud of Chriſt; let us hear a little further what the Fathers ſay more fully to this point.

10 Saint *Ambroſe* hereof ſaith thus: (z) *Before conſecration, another kinde is named; but after conſecration, the body of Chriſt is ſignified.* Theodoret ſaith: "*Chriſt did honour the viſible tokens with the names of his body and bloud; not changing the nature, but adding grace unto nature.* Againe, hee ſaith;

z *Ambroſe* in his book of thoſe things that are declared by the miſteries, the laſt ca.

a *Theod.* in his 1. Dial.

ſaith ; (b) *The ſacramentall ſignes goe not from their owne nature, after ſanctification.* Alſo Saint *Chryſoſtome* ſaith : (c) *The bread, before it bee ſanctified, is called bread ; but when it is ſanctified by the meanes of the Prieſt, it is delivered from the name of bread, and is exalted to the name of the Lords body, yet the nature of bread doth ſtill remaine.* And therefore in another place hee ſaith plainely thus : (d) *The very body of Chriſt it ſelfe, is not in the holy veſſels, but the myſtery or ſacrament thereof is there contained.* But that which is more than all this, the Pope himſelfe ſayth, even *Gelaſius* by name : (e) *There leaveth not to bee the ſubſtance of bread and wine, or the Nature of wine : and indeed the image, or repreſentation of the body and blood, and the likeneſſe thereof, is publiſhed in the miniſtration of the miſteries.* therefore it is which their B. *Fiſh.* ſaith ; (f) *No man ſhal be able to prove by the very words*

b In his 2. Dialogue

c *Chryſ. ad Ceſarium Monachum.*

d In his 11 *Hom.* upon *Matthew.*

e *Gelaſius* againſt *Eutic.*

f *Fiſher* againſt *Luther.*

words of the Gospell, that there is the true presence of Christs flesh and blood in our Masse. To conclude, S. *Augustine* saith, (g) *It is a dangerous matter, and a servitude of the soule, to take the signe instead of the thing that is signified.* And here have we sufficient experience in the Papists, who by taking the signe for the thing it selfe, commit most horrible idolatry, in adoring the bread for Christ.

g *Aug.* in his book of profit of repentance.

CHAP.

Chap. XI.

Tending to resolve all men, that we ought not to pray to Saints, but to God onely: neither to worship Saints, but God alone: and that it is sacriledge to doe either.

1 A Great part of the World (Christian Reader) hath of long time bin carried away with the multitude of Popish delusions, amongst which this is one. Namely to say: *Wee must goe to God by the mediation of saints, as by noblemen wee goe unto a King.* Hereby have they drawn the people to impaire the glory of the Creator, to the creature; even to pray

pray to Saints, whereas they ſhould pray onely to God. For ſo hath the Lord commanded us,
pſal.50.15. ſaying, *Pſalme* 50. *Call upon mee in the day of thy trouble, and I will heare thee, and thou ſhalt glorifie mee.* Now therefore ſeeing the Lord commandeth us to come unto him, why ſhould wee goe firſt to any other, yea, firſt or laſt? Againe, ſeeing the Lord accounteth it a part of his glory to bee prayed unto, is it not a ſtealing from him a chiefe part of his glory to pray unto others? yea, verily. And therefore all thoſe that make any interceſſion to Saints, can no more looke to obtaine any good at the hand of God, than theeves can looke to obtaine good at the hands of thoſe from whom they robbe and ſteale.

Mat 23.8. Act 13.22. 1.Co 1.30 2 Our Saviour ſaith, *Matthew* 23. *One is your Doctor, even Chriſt.* Saint *Luke* ſaith, Chapter 3. *Him muſt wee heare in all things,*

things. Saint *Paul* saith, 1. *Cor.* 1. *He is our wisedome*. Now if Christ be our Doctor & Teacher, and him whom we must heare in all things, and also our wisedome by which we are to bee directed: then ought wee to learne of him, both to whom wee should pray, and also the manner how to pray. And hereof have wee a plaine example in the Apostles, who knowing that the whole world was to bee taught by him, desired him to teach them how to pray. *Master* (said they) *teach us to pray as* Iohn *also taught his disciples*: & Christ being as willing to teach them, as they were to learn, began thus to instruct them, not onely in the manner how, but also to whom they ought to pray. *When ye pray* (said hee) *pray unto your Father which is in secret, and hee shall reward you openly*. Againe, said hee, *After this manner pray ye. Our Father which art in heaven, &c.* Now if Christ were wise

1. Cor. 1. 30

Luke 11. 1

Mat. 6. 9.

enough to teach his Apoſtles, then are we to learne by his directions, not onely not firſt to go to Saints, but not at all, but onely to God the Father of heaven.

Wherefore then this utterly condemneth the Papiſts of moſt wretched impiety, that will teach men firſt to goe to Saints. Alſo it flatly condemneth them of arrogancy, in taking upon them to bee wiſer than Chriſt; who in his heavenly wiſedome, knew beſt how to inſtruct Gods children in the right way, for the moſt ſpeedy and ſureſt obtaining their petitions.

3 It was not without great cauſe (Chriſtian Reader) that Saint *Paul* ſaid: *Chriſt is our wiſedome.* For had hee ſent us to the Saints departed, yea, had he picked out of all the Patriarkes and Prophets, *Abraham the Father of the faithfull*, to have prayed unto, that by his mediation wee might have come to God, what had it availed,

vayled, ſeeing the Prophet *Eſay* ſaith, Chap. 63. *Abraham is ignorant of us, and Iſrael knoweth us not*? Yea, ſeeing *Solomon* the wiſe ſaith; *The dead know nothing at all*? But therefore wee ſee Chriſt did it not; otherwiſe, he ſhould have condemned himſelfe of Popiſh ignorance, in ſending us to ſeeke helpe at their hands, who are ignorant of us, and knoweth not how to doe us any good. Saint *Auguſtine* reproving thoſe hereticks of his time (which ſought for helpe of the dead) declared plainely unto them, that they did but delude themſelves, and ſpend their labour in vaine; for ſaid hee, (a) *The ſoules of them that bee dead, are there where they doe not ſee, nor heare, what things are don, or chance in this life: Such is the care they have for the living, that they know not what wee do; even as our care is for the dead, that wee know not what they doe.* And therfore it is, which in another place

Eſay 63.16

a *Auguſt.* in his book of the ſpirit and ſoul. 29

hee ſaith: (b) *Wee are not commanded to go to any creature, that we might be made bleſſed; but to the Creator and maker of all things, of whom if we be perſwaded otherwiſe than the truth is, wee are deceived with a damnable errour.*

Saint *Chryſoſtom* likewiſe, having to deale with the ſame kinde of heretickes, that ſuppoſed they could not come to God, but by the meanes and mediation of Saints, thus reproved their error, ſaying, (c) *There is no need of a Porter, or Mediatour: ſay onely, Lord have mercy upon mee: we have no need of an advocat with God, nor of any running or gadding about, for to ſpeak faire unto others; for although thou bee alone, and without an advocate, and pray unto God by thy ſelfe, thou ſhalt obtaine thy petition For God doth not ſo eaſily heare us, when others pray for us, as when we pray our ſelves, although we be full of much evil and unrighteouſneſſe.*

c *Chryſ.* in his ſer. of going forward of the Goſpell.

And yet to prove that we are indeed

deed ſooner heard when we pray our ſelves, then when others pray for us, he bringeth the example of the woman of Canaan, of whom hee ſaith unto us thus: (d) *Thou ſeeſt how Chriſt denied and put her backe, when other men prayed for her* (meaning the Apoſtles) *but as ſoone as ſhee cried for her boone and gift, he granted it. Behold* (ſaith hee) *the wiſedome of the woman: ſhee prayeth not to* Iames, *ſhe intreateth not* Iohn, *ſhe goeth not to* Peter, *ſhe did not get her ſelfe to the company of the Apoſtles, ſhe ſought for no mediator.* By which he gives us to underſtand, that the moſt ſureſt way for the obtaining our requeſts is to pray to God our ſelves, and not to truſt to ſpokeſmen: for as S. *Ambroſe* ſaith; (e) *To obtain Gods favor, from whom nothing is ſecret, acknowing what every man is meet to have, we need no ſpokeſman, but a devout mind, for whereſoever ſuch a man ſpeakes to God, God wil hear e him.* By which we ſee, how vaine

d In his 2 *Hom.* of the woman of Canaan.

e *Ambroſe* in his book upon the 1 ca. to the Romans.

a thing it is to say; Wee cannot come to God, but by the mediation of Saints. Yea, the same father, in the words going before, doth prove such speeches but vaine, and to proceed out of the mouthes, not onely of vaine men, but of a perverse sect past shame. For saith hee; (f) *Men through shame use accustomably every where this miserable excuse, why they neglect to come to God, saying, that by them wee goe to God, as by Noble men wee goe unto a King.* And then flouting them for their foolerie, hee thus finisheth up his speech, saying. *Well said; is there any man so mad, or so unmindfull of his health, to give unto a Noble-man, the honour due unto a King onely? For that if any in such sort behave themselves, they are justly condemned as guilty of treason. And* (saith hee) *shall these men not thinke themselves guilty, which give the honor of the name of God, unto a creature, and forsaking their Lord,*

(f) *Ibidem.*

Ambrose accounted it treason to God, to make Saints intercessors unto him for us.

Lord, do worship their fellow ſervant? as though there were any thing greater than God, to whom a man might doe ſervice. For therefore (ſaith hee) *doe wee goe to a King by tribunes and Noblemen; becauſe the King is a man, and knoweth not whom he may bee ſure to truſt.* And indeed for diverscauſes, it is not meet that every man ſhould have free acceſſe into the Kings Privie Chamber, and chiefely for feare of Treaſon againſt his perſon, as experience doth plainely teach us; and as no doubt it would ſoone bee ſeene, if our Invocators of Saints might have free paſſage. Nevertheleſſe, where is there any ſuch decree made, that no man may ſpeake to the King, but by ſome Noble-man? Doth not the King allow any man or woman to deliver their Petitions unto him with their owne hands, whereſoever they meet him? and is there any other decree made by God, to debarre any

from delivering their Petitions into him by their mouth? Therfore what ground of truth have they, to debarre men from going to God, without having some one Saint or other, to be their advocate, Mediatour, or Intercessour?

The antiquity of this heresie

4 All the Principles of popish Religion (Christian Reader) they say they hold by antiquity, of which this is one: for wee see it was sprung up twelve hundred yeares agoe: and therefore no marvell though they claime it by antiquity. Nevertheless, it was not so antient, but that as we see, it was as antiently confuted, and condemned for sacriledge & treason to Gods owne person, both by the Scriptures and Fathers. Neither yet was it so antient, as that they can prove, that any one Patriarke, Prophet, or Apostle, ever prayed one to another, which if they had done, we see they had been condemned by the antient

No Patriarke, Prophet, or Apostle, ever prayed one to another

antient Fathers for theeves and traitours to God, as they condemned thoſe heretickes of their time, and the counterfeit Catholiques of our time, who moſt perverſely withſtand the manifeſt truth of the Scriptures, which allow no more Advocates, Mediatours, or Intercеſſours, then there are Gods, which is but one; and hee onely, which is partaker of the natures both of God and man, as wee ſhall now ſee evidently proved. Saint *Paul* 1. *Timothie*, 2. Chapter, ſaith: *For there is one God, & one Mediatour betweene God and man, the man Chriſt Ieſus.* Vpon which words Saint *Auguſtine* wrote thus: (g) *Paul* (ſaith hee) *maketh not himſelfe a mediatour betweene God and the people, but willeth them to pray one for another.* Alſo in another place, to ſhew that none can bee Mediatour betweene God and man, but he that is both God and man, hee ſaith;

1. Tim. 2. 5.

g *Aug. l. 2. c. 8. to Parmen.*

S 5 (h) *Thou*

h Vpon the 134. Psalme.

(h) *Thou O man couldest not come to God until God became man, that thou being a man, mayest come to God; and he was made Mediatour of God & man, the man Christ Iesus.* Againe, in another place hee saith: (i) *One Mediatour between God and man, &c. and hee was God with the Father, and was man with men. The manhood is no Mediatour without the Godhead.* And in another place thus (k) *wee could never have bin delivered by that onely Mediatour of God and man, the Man Christ Iesus; unlesse hee had beene God also.* So that who seeth not, but that he that is not both God and man, is not allowed to bee Mediatour between God and man? And thus much out of the words of Saint *Paul*, and Saint *Augustine* upon his words. Now let us heare some others upon this point.

i In his *Ho.* of sheepe, the 12. cap

k In his *Enchiridion* to *Laurence* the 108 chap.

5 *Theophilact* writing upon the same words of *Paul*, sayth thus: (l) *That the Mediatour should*

l *Theoph.* upon 1. Tim. 2. cap

ſhould be the Sonne of God it was requiſite, for hee ſhould bee the reconciliation and perfect Mediator, for hee is a Mediatour of two: for hee put himſelfe as a mean or middle thing, to ioyne contrary things together. Therefore hee is the Sonne of God, and Mediatour of men; for hee is partaker of both Natures. And hereof it is which Saint *Chryſoſtome* ſaith: (m) *The Mediatour ought to bee ioyned by ſociety of them both, of whom he is Mediatour, for it is the part of a Mediatour, to bee partaker of them both of whom hee is Mediatour.* And a little after hee concludeth thus: *For it was requiſite that ſuch a Mediator ſhould ſpeak with God.* Alſo hereof it is which Saint *Cyrill* ſaith: (n) *Chriſt Ieſus is Mediatour betweene God and man, not onely becauſe hee hath reconciled man unto God; but alſo becauſe he is naturally and ſubſtantially both God and man in one perſon: And after this maner* (ſaith hee) *God hath*

m *Chryſ.* upon 1 Ti. 2. ca.

n *Cyrill* in his 12. book 10. cap. of Treaſure.

hath reconciled us unto him, for otherwise how could Saint Paul *say, that there is one Mediator, Christ Iesus?* Wherefore then, seeing that none can bee Mediatour betweene God and man, but he that is both God and man, no Saint can bee Mediatour. And thus much of Saint *Paul*; now let us heare what Saint *Iohn* saith, and the Antient Fathers upon his words.

1 Iohn. 2. ca. 2. verse

6 Saint *Iohn* in his 1. Epistle, 2. Chapter, saith; *If any man sin, we have an Advocate with the Father*, Iesus Christ *the Iust, and hee is the reconciliation for our sinnes.* Vpon which words Saint *Augustine* saith, (o) *He did not say, yee have an advocat with the Father, but wee have: Neither did hee say, yee have mee for your Advocate; but brethren, wee have an Advocate with the Father, Iesus Christ the righteous, and he is the reconciliation for our sinnes. Hee that hath holden this,* (saith he)

o *Aug.* in his 1. treatise upon the Epistle of S. Iohn.

hath

hath holden no hereſie, he that hath holden this, hath committed no ſchiſme. And a little after (ſpeaking of S. *Iohn*) hee ſaith thus: *Hee had rather put himſelfe in the number of ſinners, that hee might have Chriſt his Advocate, than put himſelfe an Advocate, whereas Chriſt ſhould bee his Advocate, and bee found among the proud men that ſhall bee damned.* And for concluſion of S. *Iohns* words, thus hee ſaith in another place: (p) *If S. Iohn would ſay, this have I written unto you, that yee ſinne not; and if you ſinne, ye have mee your Advocate before God, and I will intreat for you, what good and faithfull Chriſtian could abide him as the Apoſtle of Chriſt, or rather not thinke him to bee Antichriſt?* And thus (Chriſtian Reader) thou ſeeſt that to allow any other than Chriſt to be an advocat, Mediator or intercеſſor betwixt God & man, is to allow heretical, Antichriſtian & damnable doctrine; & to affirme

(p) *Auguſt. in his 2. book 8. cap. against Parmenian.*

the Saints

Saints in heaven to take this office of Christ upon them, is a part of that blasphemy mentioned, *Rev.* 13.6. even *to blaspheme them that dwell in heaven.*

7 That antient Father *Epiphanius*, describing the alone and true Mediatour saith: (q) *For the Mediatour of God and man, is thus; being God, and made man, not having changed his nature, but according to them both, hee is mediatour.* But what should wee stand to cite any more testimonies out of the Fathers, seeing some of their great Doctors and canonized Saints affirme the same? Their *Abbot* Saint *Bernard* saith thus: (r) *This Christ Iesus is the true and faithfull mediatour, as in one person of God and man.* Also their Saint *Thomas* of *Aquine*: saith (s) *It may be said, that Christ is a mediatour according to both natures; that is to say, as touching his God-head and man-hood, inasmuch as hee is God and man: for because*

q *Epiphan.* fol. 433

r *Bernard* in his 3 Ser. of the Annuntiation of the Virgin *Mary.*

s *Thomas of Aquine* upon the 1. Tim. 2. cap

because that hee that is a mediatour, ought to take part of both natures, and these are God and man. Now therefore, if there had bin no one antient Father to have proved our assertion, yet these two their canonized Saints, had been sufficient. Wherefore wee see how vaine the Papists are, to pray to Saints, and to make them their Mediatours to God.

8 It is a wonder to see that men so wise and learned, should be so besotted in their senses, as to imagine, that Christ himselfe should not bee all, and altogether fully sufficient by his intercession, to reconcile men unto God, seeing the Author to the *Hebrews* saith, Chapter 7. *Hee is able also perfectly to save them that come to God by him, seeing hee liveth ever to make intercession for them.* Doubtlesse, if Christ had not knowne himselfe wholly sufficient, hee would not have said, *Iohn* 14. *No man commeth to the* Father

H.b. 7. 25.

Iohn 14. 6.

Father, but by me. Neither would
Io, 16, 23. hee have said, *Iohn 16. Whatsoever yee shall aske the Father in my name, hee will give it you.* Wherefore seeing Christ is sufficiently able to save by his intercession, those that come to God by him: and that none can come to God but by him: and that those things which we ask in his name, wee shall obtain; why should we delude our selves, in seeking reconciliation by the intercession of others? Nay, wee now see plainly, that those are deceived, which hold not Christ All-sufficient, but will therefore goe to God by others, and that seeke to obtaine their requests in the names of others. But I marvel what hope they can have to obtaine their Petitions, which pray to God in the name of others, seeing Christ commanded them to pray in his name.

t *Cyril* in his booke upon the 1 of Esay.

S. *Cyril* saith: (t) *We must pray in the name of our Savior, if wee will look to be heard of the Father.* And

in

in another place he rendereth his reason, saying, (u) *For why is it more meet to give Saints their asking, and grant them their petitions, then for him which is onely by his owne nature, and truely God?* Saint *Augustine* saith: * *All prayers that are not made unto God by Christ, not onely doth not put away sinne, but also are turned into sin.* So then, if to pray in the name of any but Christ, bee to cause our prayers to be turned into sin, and so to provoke God to wrath; why should we, nay, how dare we pray in the name of others? Yea, and why will we be made such fooles, as to aske any thing of the dead Saints, which can neither give, nor grant our requests? If we pray to God in the name of Christ, he hath promised, *Io. 14. cap.* that both his Father and he will heare our petitions, and grant our requests. And this is it which S. *Cyrill* saith of Christ: (x) *He put to, in my name, to shew that hee was a Mediatour,*

u In his booke of right faith

* *August* in 108 Psalm

x *Cyrill* in his 11. book upon Iohn.

tour, and a granter, and a giver with God; which prerogative no Saint hath.

9 Againe, foraſmuch as Chriſt himſelfe ſaith, *Iohn.* 10. *By me if any man enter in, hee ſhall be ſaved*: and in the 1. *verſe. Hee that entereth not in by the dore into the ſheep-fold, but climeth up another way, he is a thiefe and a robber*: it is clear, that al thoſe that enter into the Church, by any other way than by Chriſt, or into the kingdom of heaven, by the means and mediation of Saints; they are but theeves and robbers: therefore if they repent not, and forſake their errour, they ſhall bee ſure to have their part and portion with theeves and robbers: and thus much touching praying to Saints: Now a word or two touching the worſhipping of Saints: which we will but briefely touch, becauſe the matter is ſo plaine in the Scriptures, that nothing can bee made more plaine to bee erronious; therefore

therefore it need not any long discourse.

10 In the foureteenth chapter of the Acts of the Apostles, mention is made that Saint *Paul* having healed a cripple that was borne lame, the people did so admire thereat, that they supposed *Paul* and *Barnabas* to have beene Gods come downe from heaven in the likeneſſe of men; whereupon (as the Text ſaith) *They brought Buls with garlands*; beaſts bedecked with flowers, to have ſacrificed unto them, of which (as the Text alſo ſaith) *When* Paul *and* Barnabas *heard, they rent their clothes, and ranne in amongſt the people, crying, and ſaying: O men, why doe yee theſe things? Wee are even men ſubiect to the like paſſions as ye be.* By which it is cleare it was not lawfull to worſhip the Apoſtles; if not the Apoſtles, then not any other Saint. Alſo in the nineteenth Chapter of the *Revelation*, the Text declareth, that Saint

Acts 14.8. to the 16.

Rev. 19.10.

Saint *Iohn fell downe before the feet of the Angell, to have worshipped him; but he said unto him, See thou do it not. I am thy fellow servant, & one of thy brethren, which have the testimony of Iesus; worship God.* Now therefore, if neither the holy Apostles of Christ, nor the glorious and unspotted Angels of heaven may be worshipped; how may any other inferiour Saint be worshipped? Wherfore, this utterly condemneth the Papists of most pestilent perverseness, that will so directly, contrary to so evident a truth, teach men to worship Saints, yea, and not onely so, but that which is most horrible to heare, the very dumbe pictures and Images of Saints.

11 Saint *Augustine* (writing against *Faustus* the Heretique) bringeth in these two places of Scripture, to prove that it is not lawful to worship Saints; for said hee, (y) *The very Saints themselves, whether they be dead*

(y) *August.* in his 20. booke against *Faustus*, ca. 201.

men,

men, or Angels, will not have honor given to them, which onely is due to God. This (saith he) *appeareth in Paul* and *Barnabas, when the men of Licaonia, astonied at their miracles, would have done sacrifice unto them, as if they had bin Gods: for they renting their garments, confessing & perswading them that they were not Gods; forbad such things to bee done unto them. This* said hee, *appeared also in the Angels, as we read in the* Apocalyps: *the Angel forbidding himself to be worshipped.* And therefore in another place he saith; (z) *Let not the worshipping of dead men be counted holines among us*: & a little after, *The thing that the highest Angel worshippeth, must also the lowest man worship. Let us beleeve this, that the best Angels, and the most excellent Ministers would that wee should worship one God with them.* That antient Father, *Epiphanius*, speaking against old doting and ignorant women, which then

z In his booke of true religion, 55. cap.

then worshipped the Virgine Mary saith; (a) *Let no man eat of this errour, touching Saint* Mary: *For though the tree bee faire, yet is not this fruit to bee eaten. Although* Mary *be beautifull, and holy, and honourable, yet is shee not to bee adored and worshipped: but these women worshipping Saint* Mary, *renew againe the sacrifice of wine, mingled in the honour of the Goddesse* Fortuna, *and prepare a Table for the Divell, and not for God.* Also Saint *Augustine* writing against *Maximinus* the Arian Bishop saith; (b) *If we should make a temple for an holy Angell, should we not bee accursed from God, and the truth of Christ, and from the church of God? because wee exhibite that service to a creature, that is due to God alone.* By which then who seeth not, but that to worship Saints, yea, though not with *Latria*, but with *hyperdulia*, is to make our selves the accursed of God? for in Gods divine worship

a *Epiph.* in his 3. book of heresies 69. heresie.

b *August.* in his 1. book against *Maximinus*

and

and ſervice, hee will have all, or none: even as our Saviour himſelfe ſaith, Matthew 4. *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.* And yet beſides the worſhip done to all other Saints: in their Roſarie, they have twelve parts of ſpirituall worſhip, of which ten is given to the Virgine *Mary*, and but two to God. And notwithſtanding the worſhipping of Saints was forbidden, both by the Apoſtles, and the Angell, and condemned by theſe antient Fathers for divelliſh and damnable (long before the Popiſh Church was) yet after they had a Church, and that Antichriſt the Pope was inſtalled in his throne, that he might ſhare with God, herein, (as in other parts of his glorious prerogatives) this was eſtabliſhed for one principle of Popiſh Religion: & thus much touching praying to Saints, and worſhipping of them.

CHAP.

Chap. XII.

Tending to resolve all men, who were the first founders of the doctrine of Purgatory, and the first place of Scripture that was brought to confirm the Doctrine and to prove a third place of rest for the soules departed: And how soone it had corrupted the Church, and confounded the judgement of the antient Fathers: and what confusion it hath bred amongst the Papists themselves: and how it tendeth to the overthrow of the power of Christs Death and Passion.

AS touching the originall foundation of the Doctrine of

of Purgatory, thou ſhalt underſtand (Chriſtian Reader) that it came firſt from the Heathen Philoſophers, in whom although there were the ſparkes of divine knowledge, as there is naturally in all men, and that by exerciſing themſelves in the contemplation of the glorious workes of Gods Creation, they were able to write ſomething of God and Divine things, yet for want of the knowledge of his Word, and the rules of his Teſtimonies; they could not write ſoundly. For albeit the Law of Nature (by the wonders of Heaven and Earth) did teach them, that hee that was the Authour of them, was Mightie, and to bee loved and feared above all; Yet were they ignorant how to love and feare him aright. Alſo notwithſtanding they had learned by the Law of Nature, that for thoſe that did love and feare him, hee had

Purgatory had her originall from the Heathen *Philoſophers*

prepared a place of eternall ioy, and for thoſe that did not, a place of perpetuall paine; and that the pureſt could never aſcend into his glorious preſence, untill they were made purer by ſome kind of purifying: yet for want of true knowledge, they conceived of of theſe things but imperfectly, and did but meerely coniecture. For howſoever it bee true, that God hath prepared a place of ioy, for thoſe that love and feare him, and alſo a place of puniſhment for thoſe that do not: and that the beſt and pureſt, can never come into his preſence, untill they bee made purer by a more perfect purging: yet they being ignorant of the bloud of Chriſt, by which wee ſhould bee purified, dreamed of a third place, in which wee ſhould be purged.

2 Now the chiefe of theſe Authors (as *Tertullian* writeth (a) in his booke *De præſcriptionibus adverſus hæreſes*, and in his booke *De anima*.

a *Tertul.*

Were

were *Pythagoras*, *Empedocles*, and *Plato*. Hence it was (as *Irenæus* testifieth) (b) that *Carpocrates* having learned out of *Plato* his Philosophie, that mens soules after death must be purified, invented a kind of Purgatory; and out of the opinion of *Pythagoras*, sought to prove it by these words of Christ, *Matth.* 5. *Thou shalt not come forth, till thou hast payed the vtmost farthing*. By which we see, who were the first founders of Purgatorie, and also the first place of Scripture that was brought to confirme the Doctrine, and to prove a third place for the purifying of soules from sinne. Now let us try out the true sense of that Scripture, to see if by it such a place can be proved.

b *Irenæus l.1.c.24.*

3 Our Saviour sayd, *Thou shalt not come forth till, &c.* Vpon which word (*till:*) because the Papists also inferre, that Christ meant, that in time, hee should *Mat 5.26.*

pay the utmoſt farthing, and then come forth: we will by another like place, ſhew the word, *(till)* doth not alwayes import a time following, wherein the contrary may be affirmed. As when the
Gen.28.15 Lord ſaid to *Iaacob*, Gen.28. *I will not forſake thee, till I have performed that I have promiſed thee.* Now if this word *(till)* doth alwaies intimate a time after, wherin a contrary may be concluded; then after the Lord had performed his promiſe to *Iaacob*, he forſooke him: but, as the Scriptures declare, God did never forſake him: ſo Chriſts word *(till)* doth not import a time when the debter ſhould pay the utmoſt farthing and then come forth; but that becauſe he could never bee able to pay it, hee ſhould never come forth. For if Chriſt had meant, that men could pay the utmoſt farthing due for ſinne, and ſo releaſe their ſoules, this had beene againſt himſelfe; for then what need

need had any, of his paying any one farthing for them? Therefore it is cleare, that by paying the utmoſt farthing, Chriſt meant the everlaſting puniſhmẽt that ſhould never bee payed. And this is it, which S. *Hieromc* upon the ſame Scripture ſaith, (c) *Chriſts meaning is, that he ſhall never come out, for that he muſt evermore pay the utmoſt farthing, whileſt he ſuffereth everlaſting puniſhment.* And thus (Chriſtian Reader) thou ſeeſt that by the true ſenſe of thoſe words of Chriſt, they cannot prove a third place. Howbeit, even after this manner, doe they alſo wreſt divers other places of Scripture, to prove (if it were poſſible) a third place; even to the confounding of the whole harmonie of the Scriptures, which by the expreſſe names of heaven and hell, doe aſſigne but two places; and by not any where naming Purgatory, deny any ſuch purging place to be.

c *Hier.* in his 1. book ca. 1. upon the *Lamentation of Ieremy.*

Luk.16.22. 23.

4 In the sixteenth chapter of Saint *Lukes* Gospell, our Saviour Christ speaking of the rich Glutton, and of the poore Beggar, saith, *And it was so, that the Beggar died, and was carried by the Angels into* Abrahams *bosome. The rich man also died, and beeing in Hell in torments, hee lift up his eyes and saw* Abraham *a farre off, and* Lazarus *in his bosome.* By which words, wee see there is but onely two places into which the soules do passe presently after death; namely, either into Hell, or into *Abrahams* bosome, which is a resting place in heaven for the soules of the faithfull, and not a place of pleasure in hell, as the Papists dreame. For as Christ himselfe saith, *Matthew 8. Many shall come from the East and West, and shall sit downe with* Abraham, Isaac, *and* Iacob, *in the kingdome of Heaven.* Now if *Abraham* bee in Heaven, *Abrahams Bosome* must needes bee in Heaven.

Mat.8,11:

Abrahams Bosome.

Theare-

Therefore, there is but only two places, Heaven and Hell. And this is manifestly proved also by these words of *Solomon* the wise, which saith, *Eccle.* 11. *If the tree fall towards the South, or towards the North, in the place that the tree falleth, there shall it bee*; To wit, abide for ever. Now as by trees the Learned doe agree, is meant people: so doe they conclude, that by South and North, is meant Heaven and Hell: therefore there is but two places. Wherfore, how soever the judgement of some of the antient Fathers was confounded in this Heathenish Doctrine of Purgatorie, and that Saint *Augustine* himselfe had doubted of a third place, yet by these his own words, hee sheweth to all men, it was but his errour: for (saith hee) (d) *Let no man deceive himselfe, there are but two places, as for any third, there is none at all: hee that raigneth not with Christ, shall perish with the Divell without*

Eccle. 11. 3.

d *August.* in his Ser. of time the 232. Serm.

out any doubt. Againe he ſaith, (e) *There bee two habitations or dwelling places; the one, in the fire everlaſting; the other in the kingdome of heaven, that never ſhall have end.* Againe, he ſaith, (f) *The firſt place, the Catholique Faith, by Gods authoritie beleeveth to be the Kingdome of Heaven: The ſecond place, the ſame Catholique Faith beleeveth to be hell, where al runnagates, and whoſoever is without the faith of Chriſt, ſhall taſte everlaſting puniſhment, as for any third place, we utterly know none, neither ſhall wee finde in the Holy Scriptures, that there is any ſuch.* So then, by this we ſee the caſe is very cleare, there is no third place, and conſequently no Purgatory.

e In his 18 ſer. of the words of the apoſtle

f In his 5. book Hipogneſticon.

5 Secondly, to prove yet a third place, they obiect thoſe words of Saint *Iohn*, in his ſixth chapter of the *Revelation*, where hee ſaith, *And when I had opened the fifth Seale, I ſaw under the Altar the ſoules*

Revel. 6. 9.

ſoules of them that were killed for the word of God, and for the teſtimony which they maintained: and they cryed with a loud voyce, ſaying: How long, Lord, holy and true, doeſt thou not iudge and avenge our bloud on them that dwell on the earth; and long white robes were given to every one: and it was ſaid unto them that they ſhould reſt for a little ſeaſon untill their fellow ſervants and their brethren, that ſhould be killed even as they were, were fulfilled. Loe, ſay they, here is a third place, even a place where the ſoules of the faith full doe reſt untill the later day. To which wee anſwer: The Altar under which the ſoules are ſaid to reſt, is Chriſt: as who ſo wil read the 56. chapt. of *Eſay*: and 7. verſe. and 60 Chap. 7. verſe of the ſame Prophet and 8. Chapter, 3. verſe of the *Revelation*, ſhall ſee: or that will liſten to theſe teſtimonies of theſe three antient Fathers, ſhall heare, to wit, Saint *Irenæus*,

The Altar is Chriſt.

Saint *Augustine*, and *Epiphanius*. *Irenæus* saith, (g) *Our Altar is not in earth, but in Heaven.* Saint *Augustine* saith, (h) *Our Altar is in heaven, thither our prayers and oblations are directed.* Epiphanius saith, (i) *Christ is our Sacrifice, our Priest, and our Altar.* So that wee see evidently, that by the Altar is meant Christ: and therefore the place in which the soules of the faithfull doe rest till the day of Iudgement, is under the foot-stoole of Christ in Heaven. Wherfore these words of Saint *Iohn*, doth not prove a third place. Also this is made more manifest by the 15. verse of the seventh Chapter, where hee speaking of the same soules, saith: *They are in the presence of the Throne of God.* And therefore whereas the Papists would have this place of rest, to bee their *Elisius Campus*, a place of pleasure in Hell; which they say is Paradise or *Abrahams* Bosome: here they are compelled, either

g *Irenæus* in his 4. booke and 34. chapt.

h *Aug.* in his 20 book 10 cap. of the city of God.

i *Epiph.* in his 2. Book of *Melchisedech.*

Rev. 7. 15.

Elisius Campus. Abrahams bosom or Paradise

either to say that the Throne of God is in hell, or else to grant that the resting place of those soules, is in Heaven: and then where is their third place yet proved?

6 But forasmuch as those words in the sixth Chapter, together with the other words in the seventh Chapter, doe shew the resting place of the soules of the faithfull to bee in heaven, and a place where they doe crie for the time of the perfecting their full joy and glory; it is cleare, that under the foot-stoole of Christ, is the Celestiall Paradise, which in the sixteenth Chapter of Saint *Lukes* Gospell, is called *Abrahams Bosome*, where *Lazarus*, the good thiefe, and all the faithfull doe rest with *Abraham*, the Father of the Faithfull, till they receive together the full fruition of their Faith. So that hereby wee see Paradise to bee in heaven, and not in Hell, as they fable. And

Paradise is in heaven, not in hell

this

this is yet made more plaine by Saint *Paul*, 2. *Cor.* 12. where hee saith: *I knew a man in Christ, about foureteene yeare agone, which was taken up into the third Heaven: How that he was taken up into Paradise.* By which it is most manifest, that Paradise is in the highest heaven: and that therfore their hellish Paradise, in which they faine their purified soules of Purgatory doe rest til the last day, is fabulous, and doth not prove a third place.

2. Cor. 12. 3, 4.

7 But now I doe expect, they will answer thus. Be it as you say, that Paradise is in heaven, and that therein is the resting place of the soules of the faithfull; yet is there at least a third place, in which they did rest for a time; to wit, till they were purified, and made fit for Heaven: for to the very same effect are these words of Cardinall *Allen*; (k) *By long amending by fire, at last they come to that reward.* Againe, speaking of Purgatory fire

k *Allen* in *Fulk*, p. 139

fire, hee ſaith: (1) *Through which the good muſt paſſe, before they come to eternall ioy.* By which they would have us vnderſtand, that no ſoule can come into the preſence of God in heaven, but onely ſuch as are purified by the fire of Purgatory: and that thoſe that are in Heaven, are there, becauſe firſt they were ſo purified. Which how vntrue it is, theſe words in the 14. and 15. verſes of the ſeventh chapter of the *Revelation*, will make it moſt manifeſt, which ſaith: *They have waſhed their long Robes white in the bloud of the Lambe, therefore are they in the preſence of the throne of God and ſerve him in his Temple day and night.* Now in that the Holy Ghoſt ſaith, *Therefore*; it is as cleare as the Sunne at noone day, that all thoſe that are admitted into the preſence of God in Heaven, are ſo dignified; becauſe by the hands of their faith, they have waſhed themſelves white in the bloud.

(1) Pag. 130.

Soules are in heaven, becauſe they have waſhed themſelves white in the bloud of the lamb not in the fire of purgatory.

bloud of Christ, not in the fire o Purgatory. Wherefore as those words before cited, did utterly overthrow their hellish Paradise, so doe these words utterly overthrow their Hellish Purgatorie.

8 Thirdly, to prove yet that the soules are made perfect by the fire of Purgatory, they cite the
1. Cor. 3. 13 words of Saint *Paul*, 1. *Cor*, 3. where hee speaking of ignorant Teachers, and their Doctrine, saith: *Every mans worke shall bee made manifest, for the day shall declare it, because it shall be revealed by fire.* Which words they would make the world to beleeve, are meant of the fire of Purgatory, that shall (as they say) purge curious and vaine doctrine, and those that have built it on the foundation Christ; whereas the verie words themselves, do make it plaine to the contrary: for in that it saith, the day shall declare it; hee meant the truth,

the

light whereof Saint *Peter* calleth, *The day-starre*, 2. *Epistle*, 1. *chapter*. And the power thereof, Saint *Paul* 2. *Thessalonians*, 2. Chapter 8. calleth the *Spirit of Gods mouth*, wherewith hee sheweth, that Antichrist, and all Antichristian Teachers, and their Doctrine, shall be consumed, even as fire consumeth the drosse, and fineth the gold and silver. And therefore in that Chapter, where hee speaketh of purging by fire, (that no man should understand him to meane a corporall or materiall fire) he concludeth of that matter thus: *As it were by the fire*. That is, as it were by fire, the vaine doctrine shall be burned and consumed by the fire of Gods truth, and the Teacher thereof being tryed thereby to hold the foundation sound, the Church shall not condemne him as an Heretique, but save his life. For if Saint *Paul* should have spoken those words, to have maintained

2 Pet. 1. 19. verse.

2. Thes. 2. cha. 8.

1. Cor. 3. 8.

a place of purging ſinne; then ſhould hee have utterly confounded al his own doctrine, throughout all his Epiſtles, where hee ſo laboureth to prove, that our ſins are wholly purged by the bloud of Chriſt onely. For firſt, in the third Chapter to the Romans, he

Rom. 3. 25. ſaith thus of Chriſt: *Whom God hath ſet forth to be a reconciliation through faith in his bloud.* And

Rom. 5. 9. in his fifth Chapter thus: *Beeing now iuſtified by his bloud, wee ſhall bee ſaved from wrath through him.*

Coloſ. 1. 13 And in the firſt to the *Coloſſians* thus: *Who hath delivered us from the power of darkneſſe, and hath tranſlated us into the kingdome of his deare Sonne, in whom wee have redemption through his bloud, that is, the forgiveneſſe of ſinnes.* And

Verſ. 19. 20 in the ſame Chapter: *For it pleaſed the Father, that in him all fulneſſe ſhould dwell, and by him to reconcile all things unto himſelfe, and to ſet at peace through the bloud of his Croſſe, both the things*

in-

in earth and the things in Heaven. And for a full conclusion of this point, namely, that wee are absolutely made perfect by Christs death, and bloud, hee saith verse 22. *In the body of his flesh, through death, hee made us unblameable and without fault in the sight of God.* Now then, this being true, to wit, that we are fully and wholy reconciled to God, by faith in the bloud of Christ, and our sinnes cleane washed away thereby, so as that wee are made unblameable and without fault in Gods sight; how absurd had it been for Saint *Paul*, to have taught any other kinde of purgation? Therefore it is cleare, that those his words in the third Chapter to the *Corinthians*, cannot be understood of *Purgatory*. Vers. 22.

9 Furthermore, as touching the truth of this Doctrine, namely, that our sins are washed & cleansed onely by the bloud of Christ,

Christ, Saint *Paul* is not singular in this point; for as we heard before out of the seventh Chapter of the *Revelation*, that it was confirmed to Saint *Iohn*, by the Angel of God from heaven; so likewise whosoever will reade the first Chapter of that Booke, shall find these words set down concerning Christ: *Vnto him that loved us, and washed us from our sinnes in his blood, and made us Kings and Priests unto God, even his Father, be glory and dominion for evermore Amen.* And in the first chapter to the *Hebrewes* thus; *Who being the brightnesse of the glory, and the ingraved forme of his person, and bearing up all things by his mighty Word, hath by himselfe purged our sinnes.* And in the first Epistle, and the first Chapter of Saint *Iohn*, thus: *The blood of Iesus Christ cleanseth us from all sinne:* wherefore then, seeing that of the bondslaves of Sathan, wee are made *Kings and Priests to God by the blood*

Rev.1.5.6.

Heb.1,3.

Io.1.Epist. 1.chap.7

blond of Christ: and that Christ of himselfe, and by himselfe, hath so purged our sinnes, as whereby we are made unblameable and without fault in Gods sight; why should wee, nay rather, how dare wee beleeve it is done by Purgatorie? Againe, seeing the holy Ghost saith; *By the blond of Christ wee are cleansed from all sinne*; and in the verses following: *From all unrighteousnesse*. And that Saint *Paul* saith; Titus 2. *He redeemed us from all iniquitie*: Why should wee suffer our selves to be so deluded, to thinke that there is any sinne, unrighteousnesse, or iniquitie at all left to bee purged by their imagined *Purgatory*, or that there can bee any use at all thereof, or bee any such place? Verse 9. Titus 2.14

10 Saint *Cyprian* speaking of the matter of our purging, saith thus; (m) *Thy blond O Lord seeketh no revenge; thy blond washeth our sinnes, and pardoneth our trespasses.* m *Cyprian of Christs passion.*

passes. Also to shew that there can be none other purgation, nor any place for the purging of sinne after this life; he saith else-where;

n In his 1. Treatise against *Demetrian.*

(n) *After wee be once departed out of this life, there is no more place of repentance, there is no more effect or working of satisfaction, life is here either lost or won.* Also to the very same effect are those

o *Aug.* upon the 25. Psa

words of Saint *Augustine:* (o) *Let onely the price of the blond of my Lord availe me to the perfection of my delivery.* And in another place, thus:

p In his 10 Book. 22. cap. of the city of God

(p) *The victory is gotten in his name that hath taken man upon him, and that hath lived without sinne, that in him, and through him, being both the priest and the sacrifice, remission and forgivenesse of sinnes should be obtained and given: that is to say* (saith hee) *by the Mediatour of God and man, that man Iesus Christ, by whom the purging of our sins being made, wee are reconciled unto God.* Wel then, if onely the bloud of Christ bee availeable

vaileable to the perfection of our deliverance from sin, and that the purgation thereof, be so effectually made thereby, as that our sins, are washed away, and all our trespasses pardoned, and we reconciled unto God in this life; and that here in this life, everlasting life is either lost or won; and that after this life, repentance comes too late, and no satisfaction can bee made; to what end should God provide a place after this life, for the better perfecting of our salvation? But therfore it is which S. *Aug.* in another place saith; (q) *There is no other place to correct our manners and conditions, but only in this life: every man shall have that which he hath purchased to himselfe in this world.* And what use then can there be of Purgatory? *S. Ignatius* saith; (r) *Alwaies reason requireth, that whiles we have space & time, we should amend & correct our faults, whiles in this life we have occasion given of Repentance: for it*

q In his 54 Epistle to *Macedonius*

r Ignatius in his 6. Epist.

is

is truly said, after death, there is neither time nor place to confesse our sinnes. And why then should wee beleeve that there is both place and time? Saint *Ambrose* saith; (f) *He that here in this life receiveth not remission of his sins, shall not be there in the life to come,* meaning Heaven. Also Saint *Hierome* speaking of the same point, saith thus: (t) *He that doth not obtaine remission of his sins whiles he yet liveth in the body, doth perish to God, and abideth to himself unto everlasting damnation.* And what availeth Purgatory after this life then? Saint *Chrysostome* likewise speaking of the same point, saith; (u) *Whiles we be yet here, we have a godly hope, but as soone as wee are departed hence, it lieth no more in us for to repent, nor to wash away our sinnes.* And how then after this life, can wee helpe our selves in Purgatory? So that by this we see how frivolous and vaine the doctrine of Purgatory is,

f *Ambros.* upon good death.

t *Hier.* in his booke upon the 95. of Esay.

u *Chrys.* in his 2. Ser. of *Lazarus.*

is, and also how fantasticall their Purgatory Proctors are, especially their Cardinall *Allen*; who in so many places of his booke, affirmeth, that wee are purified in that fire, as gold is in the Furnace. That by suffering the paines of Purgatory, wee are made perfect. That by suffering the torments of Purgatory, wee do satisfie Gods iustice for sinne: which how true it is, let us confider a little further, and how it will stand with the truth of the Scriptures.

Cardinall *Allen* in D. *Fulks* answer to a false calumnique.

11 First to beat them with their owne Rod, their owne Canonicall Scripture, the third of *Wisedome* saith; *The soules of the righteous are in the hands of God, and no torment shall touch them.* Now if no torment shall touch their soules, how can Purgatory fire purifie them, as fire purifieth gold? or they be made perfect, or satisfie Gods justice, by suffering those torments, which shall not so much

Wisd. 3. 1

much as once touch them? The
Luk. 16. 23, 24, 25, 26 16. Chapter of Saint *Lukes* Gospell declareth plainely, that those sinners that are not forgiven in this life, cannot after this life bee discharged by paines and punishments. And hereof it is which *Iustinus Martyr*, writing upon the
* *Iustinus* q. 60. to *Orthodoxus.* same Chapter, saith; * *This is a plaine and manifest doctrine of Dives and Lazarus, by which is taught, that after the departing of the soule from the body, men cannot by any meanes bring profit or commodity unto them.* And as touching those that are forgiven in this life, Saint *Chrysostome* saith
(x) *Chrys. in his 44. hom. upon Gen.* as plainely; (x) *Where there is forgiveneſſe, there is no punishment.* Also forasmuch as Saint *Paul* 2. *Cor.* 5. speaking of the generall resurrection, saith: *Every man shall then receive the things which are done in his body, according to that hee hath done, whether it bee good or evill:* I would have them to shew me but some one place, either

ther in the Old or New Testament, that doth testifie, that God hath appointed such a punishment for the soules, (in the mean time) as shall set the bodies free from the punishment due for that they had done, and forced their soules to doe. If they can shew me none, then it is certain, that there is no such punishment ordained of God, and consequently no such place (of punishment. And therefore all these circumstances duely considered, what reason have wee to beleeve their old Philosophicall doting doctrine of Purgatory? Yea, or why should wee beleeve that the soules of the righteous, goe thither immediatly after death, seeing the Preacher declareth plainly, *Eccle.* 12. that they go presently to heaven? for saith he; *And dust return to earth as it was, & the spirit return to God that gave it.* And seeing also S. *Luk.* in the 16. ca. of his Gospel, saith of *Lazarus: & the* Eccle. 12. 7 Luk. 16. 22 Luk. 23. 43

Luke 23.43

Beggar died, and was carried by the Angels into Abrahams bosom: which wee shewed to be the cœlestiall Paradise in Heaven? And seeing Christ also said to the good Theefe: *This day shalt thou bee with mee in Paradise*; Nay, seeing the Bishop of Rome himselfe saith, even *Gregory* the Great;

y Greg. in his 4. book of Dialogues, 25. Chap.

y *It is most certain that the soules of the Righteous being loosed from the flesh, are received into the Heavenly seates*: Now then, if that be true, that the Bishop of Rome cannot erre; then the Papists, although they will not beleeve *Salomon*, nor Saint *Luke*, nor our Saviour Christ; yet dare they not surely but beleeve the Pope of Rome, that the soules of the righteous (presently after death) goe straight to Heaven: from whence they will not say they returne down into Purgatory; therefore it is cleare, there is iust no such place at all.

12 And thus (Christian reader)

der) thou haſt ſeene moſt manifeſtly confuted, that fond fable of Cardinall *Allen*, *pag.* 178, where hee baſheth not to ſay, that al the antient Fathers agreed in one, for the approbation of the Doctrine of Purgatory; whereas wee ſee, that it was not poſſible for any of them to ſpeake more directly and expreſſely with it, than theſe their teſtimonies are againſt it; and that howſoever that hereſie (mingled with the truth) did wonderfully confound ſome of their iudgements, ſo as that the beſt learned of them, could ſcarcely tell how to conclude of the matter; yet theſe their Teſtimonies may abſolutely reſolve us, how wee are to conclude thereof. Nevertheleſſe, let men vary never ſo much, the truth is conſonant and agreeable to it ſelfe; neither need any to differ therein, if they will ſquare their doctrine by Saint *Pauls* rule *Romans* 12. namely, That it agree with the true proportion and a-

Cardinall *Allen* in *Fulke*, to a falſe Catholique.

Rom. 12. 6.

nalogy of faith: but how this Doctrine of Purgatory doth agree therewith, these three principles, collected out of the said Booke of Doctor *Fulkes* answer to Master *Allen*, will make it plaine. First in *Pag.* 92. *Allen* faith; *Purgatory paines doth not only serve Gods iustice for the punishment of sinne, but also cleanseth and qualifieth the soule of man defiled.* Secondly, in Pag. 154 hee saith: *The death of Christ doth not discharge us of satisfying for our sinnes, nor of any other good worke, whereby a man may procure his owne salvation.* Thirdly, in *Pag.* 133. hee saith, *In Purgatory we must be holden from life and liberty, till wee have paied the utmost farthing, the toleration of which bonds shall recompence the debt.* Now how this doctrine can stand with the true proportion & analogy of faith in Christ, or not altogether withstand it, let the discreet Reader iudge. For if

Cardinall *Allen* in *Fulke.*

The doctrine of Purgatory against the Faith.

Purgatory

Purgatory paines, doe ſerve both for the ſatisfying of Gods iuſtice, and alſo for the purging of our ſoules from ſin; & that Chriſt by his death, did not ſo ſatisfie for them, but that we our ſelves muſt make a better & more perfect ſatisfaction, even to the vtmoſt farthing, or be holden in Purgatory for ever from life & liberty; what hath Chriſt done for vs, & to what purpoſe at all ſerved his death & bloud-ſhedding? or what doth faith in him availe at all?

13 But ſeeing the doctrine of Purgatory is ſuch, as cannot ſtand with the true proportion & analogy of faith; it is cleare, it is not grounded upon the truth of Gods Word, but upon the opinions of thoſe faithleſſe Philoſophers, who (as we ſaid) for want of Gods law and teſtaments, and the rule of his truth to have inlightened their iudgements, did but by the rules of the law of nature meerly gueſſe at this point, as they did

of God, and other divine things: whose fantasies Saint *Paul*, *Coloss.* 2, 8. forbiddeth us to follow. *Beware* (saith hee) *lest there be any man that spoile you through Philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the World, and not after Christ.* And thus much touching the first Authors of Purgatory, and the first place of Scripture that the heretiques brought, (and *Montanus* and his Adherents afterwards) to confirme the Doctrine: as also to shew how it tendeth to the utter confounding of the vertue of Christs death & passion, and faith in him, and how it did corrupt the Church, and confound the iudgments of some antient Writers. Now let us briefely take a view, how it hath also confounded the Iudgements of the Papists themselves.

Col. 2. 8.

What confusion the doctrine of Purgatory hath wrought amongst the Papists themselves

14 First, for the number of hels, *Sillius* saith; There be ten. *Æneas* saith, but nine. *Gelasius*, but

but ſeven. *Aquinas*, but foure. Divers of the Papiſts will have five; of which Paradiſe to be one; which their *Paulinus*, ſaith, is *Abrahams boſome, and is in the Hell of the damned*. Secondly, touching the place where Purgatory ſhould bee; *Polidore* ſaith: *It is in mount Æthna in Cicily*: another ſaith; *Saint Patrike placed it in Ireland*. The *Maniehies* ſay; *It is in the Globe of the Sun*. Others ſay, *It is in the Globe of the Moone*. Some ſay, *It is under the South Pole*. Others ſay, *It is under the North Pole*. But ſome others ſay, *It is under the Citie of Rome, for there is a deep hole where Chriſt went downe with his Croſſe on his backe*. By which wee ſee, that Hell mouth is in Rome. Thirdly, touching the degrees of Purgatory. *Lutzenburge* ſaith: *Purgatory is the higheſt of the four hels*. *Valla* ſaith, *It is the higheſt ſave one*. *Herolt* ſaith; *It is the loweſt ſave one*. *Smith* ſaith,

It is the lowest of all: and Cardinall *Allen* saith, *It is in the lower Romes, as the best learned iudge.* Fourthly, what Christ did in purgatory, *Smith* saith, *Christ did in his soule suffer there for the sins of our soules. Allen* saith, *It is blasphemy to say, that the Divels had power to torment the soule of Christ. Smith* saith, *Christ preached to the soules, and brought them all out with him. Martion* saith; *Christ did not deliver all: for Abel, Enoch, Abraham, and others, durst not come at him, lest he would tempt them, and punish them.* Most of the Papists say, *He delivered all*; But *Hermes* saith: *They came not all forth till the Apostles descended and preached unto them also.* Another saith: *Christ delivered the Sodomites, and Keine* that reprobate. *Allen* saith; *Purgatory doth not belong to any but to the faithfull.* The Master of the Sentences saith; *Iust men goe not into Purgatory at all. Allen* saith: *The*

good must passe there-through before they come to eternall ioy. Smith saith, *After Christs resurrection, the soules went no more to Purgatory. Allen* affirmeth, that the Apostles went thither. Now as touching the element wherewith the soules are purged, some say it is only fire. *Allen holdeth it to bee both fire and water, and that they shall be tormented as wel with extreame cold as heat. Sir Thomas More* saith: *In Purgatory there is no water. Ruffensis* saith, *In purgatory there is good store of water.* The last question is, whether Divels or Angels be the Executioners? *Ruffensis* and *Albertus*, say; *They be holy Angels:* but *Sir Thomas More* saith: *They be Divels.* Therefore (Christian Reader) I now referre the matter to be iudged by thee, whether the Doctrine of Purgatory bee such, as any in his right wits will thinke hee may build his faith thereon, or beleeve

that there is any such purging place? And the rather, for that it tendeth to the utter overthrow of the power of all that Christ hath done for mans salvation; and whereof that errour of Prayers for the dead is an Appendix.

CHAP.

Chap. XIII.

The conclusion of the former 12. Chapters: containing an answer unto two sorts of Papists: the one, affirming that wee are iustified and saved by the workes of the Law: the other, that wee are saved by faith and workes together: that because no man can fulfil the Law, no man can be iustified by the law. That God was not unjust in giving such a law, as he knew no man was able to fulfill. That to seeke to merit salvation, is the high way to damnation.

1 SO farre and wide (Christian Reader) as the Romish Iurisdiction and kingdome

Kingdome of *Antichrist* did extend it selfe, this doctrine of Iustification by faith without the workes of the Law, was impugned. Some teaching that men by their good workes are iustified, and for their good workes saved. Others, that wee are iustified and saved, by faith and works together: to both which we answer.

2 All good workes, are said to be the workes of the Law, because God commanded them in his Law, for divers good ends, and purposes: the iustification by which, consisteth of two parts. First, in not omitting any one thing whatsoever the Law hath commanded: Secondly, in not committing any one thing whatsoever the Law hath forbidden: which as it is in *Leviticus* the eighteenth Chapter; *If a man do, hee shall live in them.* But contrariwise, if he do not observe and do all, and also do nothing to the

Levit. 18. 5

contrary;

contrary; he is so far from being iustified by the Law, that hee is accursed and condemned by it.

3 The affirmative part is proved in the seven and twentieth Chapter of *Deuteronomie*: Where it is said: *Cursed bee hee that confirmeth not all the words of this law to doe them, and all the people shall say, so be it.* The negative part is proved, *Ezekiel* Chapter 18. in these words. *If he doe any one of these things, though hee doe not all, shall he live? seeing he hath done all these abhominations, hee shall surely die the death.* By which it is cleare, that whosoever omitteth any one thing which the Law requireth, or committeth any one thing whatsoever the Law prohibiteth, hee is culpable of the whole. And this is it which the Apostle Saint *Iames* saith, chapter 2. *Whosoever shall keepe the whole Law, and yet faileth in one point, is guilty of all.* Therefore

Deu. 27. 26

Ezek. 18. 11, 13.

Iames 2.

now the queſtion is, whether any man can thus abſolutely fulfil the Law? We ſay, no man can: contrariwiſe the Papiſts ſay, that a regenerate man may. And their Doctor Maſter *Harding*, will prove it both by the words of Chriſt, and alſo of the Apoſtle Saint *Iohn*. * The words of Chriſt, *Matthew* 11. after their Tranſlation, bee theſe: *My yoke is ſweet, and my burden light.* And the words of Saint *Iohn*, 1. Epiſtle, 5. Chapter, be theſe: *His Commandements bee not heavie.* Now the words of Chriſt, that goe before thoſe his words, bee theſe. *Come unto mee all yee that are weary and laden, and I will eaſe you:* and then it followeth: *Take my yoke upon you, &c.* Shewing, that if any were afflicted in his conſcience, and found himſelfe condemned for his ſinne by the Law, hee ſhould not deſpaire; becauſe hee himſelfe had fulfilled the Law for him: and as Saint *Paul* ſaith, *Coloſſians* 2. *Hath*

* M. *Hard. in Apol. cap.* 19. *Diviſ.* 1.

Coloſ. 2. 14.

put

put out the hand-writing that was against him. And thereby Coloſ. 1. 22. *Hath made him unblameable and without fault in the ſight of God.* So that he having made the Law ſo light a burden unto him, as that, although hee cannot but breake it, yet it ſhal not condemne him, nor preſſe him downe to hel; the ſpirituall taſte whereof muſt needs be ſweet unto him. And this I take to be the true ſenſe & meaning of Chriſt. For if Chriſt had meant, that the Law had been eaſie for us to fulfill, then could wee have disburdened our ſelves of our ſinnes, and needed not at all to goe for any eaſe unto him. And whereas S. *Iohn* ſaith (after their Tranſlation) *His Commandements bee not heavy:* If he did mean that a regenerat man can actually and abſolutely fulfill the Law, then it is cleare, hee did meane that a regenerat man may be without ſinne: but then how doth this agree with his owne words? Coloſ. 1, 22.

1. Epiſt. 5, 3.

1.epist.1,8 chapter 1. where he saith of himselfe, and such as himselfe then was: *If wee say we have no sinne, we deceive our selves, and the truth it is not in us.* And Chapter
1.epist.3.4 3. *Sin is the transgression of the Law.* Therefore he did not mean that a regenerate man can fulfill the whole Law. And that indeed it may appeare yet more plainely, they cannot; let us see what wee can proove by the Scriptures, Fathers, and their own Writers.

Rom.7. 4 The Apostle Saint *Paul*, *Romans 7 Chapter, verses* 14,15. describing in his owne person the state of all the regenerat, saith: *For we know that the Law is spirituall, but I am carnall, sold under sinne; for I allow not that which I doe: for what I would, that doe I not; but that I hate, that I doe.* And verse 18. 19. *For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me; but I finde no meanes*

The state of all the regenerat.

to

to performe that which is good. For I doe not the good thing that I would; but the evill which I would not, that doe I. Againe, Verses 21. 22. 23. *I finde then by the Law, that when I would doe good, evill is present with mee: for I delight in the law of God concerning the inner man: but I see another law in my members, rebelling against the law of my mind, and leading mee captive unto the law of sinne, which is in my members: O wretched man that I am, who shall deliver mee from the body of this death?* So that in the person of this regenerat man, the case is made cleare, that no regenerate man, is able so to fulfill the Law, as that hee may duely claime to bee iustified by it. And hereof have we also most manifest examples of the old Patriarks, even from *Noahs* time: amongst whom, albeit the Scripture, *Gen. 7.* report of him, to be the onely regenerat man of the last age of the first world; yet in the 10. Chap. it

Gen. 7. 1
The Patriarks guilty of the breach of the law.

it is plainely declared, hee brake the Law of God, by being drunk. Also notwithstanding *Lot* be said to be a just man, and the onely regenerate man amongst the Sodomites; yet it is recorded, *Genesis* 19. that he most wickedly brake the Law of God, by committing incest with his owne two Daughters. *Abraham*, although hee be said to be the Father of the faithfull, *Romans* 4. yet it is reported, *Genesis* 12. and Chap. 20. that hee brake the Law of God twise by lying, *Isaac* his sonne also brake the Law by lying, *Genesis* 26. so did *Iacob Isaacs* sonne, *Genesis* 27 Also albeit the sonnes of *Iacob* were the Patriarkes of the twelve Tribes of the children of Israel, yet they committed Idolatry, *Gen.* 35. And *Ruben* the eldest of them, committed adultery with his Fathers Concubine, *Genesis* 35. *Simeon* and *Levi* committed a great murther, *Genesis* 34. *Iudah*, of which Tribe Christ came, committed

Gen. 19. 33. 34.
Rom. 4. 16
Gen. 16. 2.
Gen. 12. 13
Gen. 35. 2.
Gen. 35. 22
Gen. 34. 25.

mitted adultery with *Thamar* his daughter in Law, *Genesis* 38. and most of them consented to have murthered their brother *Ioseph*, *Gen* 37. *Ioseph* committed idolatry, by swearing by the life of *Pharaoh*, *Ge.* 42. *Moses* brake the Law, by not circumcising his son the eight day. *Exod.* 4. Hee murmured against the Lord, *Numbers* 11, *Aaron* consented to Idolatry, *Exodus* 32. *David* committed both Adultery and murther, 2. *Samuel* 11. And the whole Nation of the *Iewes*, amongst whom were many thousand regenerate persons; yet even of the generall, did our Saviour say unto certaine of them, *Iohn* 7. *Did not Moses give you a law, and yet none of you, keepeth the Law?* Gen.38,18 Gen.37,18 Gen 42,15 Exod.4.24, 25. Nu.11.10. to the 15. Exod.32.1. 2.Sam.11. 14.15. Ioh.17.9.

5 Wherefore unlesse the Papists can prove, that the regenerat in these daies, have a greater measure of the spirit of grace, then the Patriarkes and Prophets had, and all the regenerate Iewes had;

had; nay, then hee whom they faine to be their founder, and the chiefe regenerate man of all the Apostles, had, they can never prove, that any regenerat man can live so without sinne, but that if hee seeke to bee iustified by fulfilling the Law, hee shall bring himselfe within the curse & condemnation of it; for that it saith. Deu. 27, 26 *Cursed be he, that fulfilleth not all*; And it is most certaine, that if a man could live so, as that hee deserved to be called righteous *Noah*, iust *Lot*, or faithful *Abraham*; and to be said of him to have walked in all the Commandements of God without reproofe, and in respect of men, to be a iust man before God; as it was said Luke 1, 6 of *Zacharias* and *Elizabeth* his wife: yet shall hee finde himselfe to have broken the Law in some one point or other, for which hee had need of a sacrifice, as *Zacharias* had; who offered continual sacrifice as well for his owne

own sinnes, as for the rest of the peoples, as is proved in *Leviticus* 16. *Luke* 1. and *Hebrews* 7. Nay, I say further, that if God himselfe should say of him, as hee said of that iust man *Iob*: *None is like him in the earth, an upright and iust man, one that feareth God and eschewth evill*: Yet if he wil be accepted of God as *Iob* was, he must confesse with *Iob*, and say; *Behold, I am vile, Chap.* 39. *Mine iniquities are sealed up as in a bag, Chap.* 14. *If I would iustifie my selfe, mine owne mouth shall condemne mee: If I would be perfect, he shal iudge me wicked, ca.* 9. By which it is most evident, that al those that will be perfect by the works of the law, God will condemne for unperfect, for not fulfilling the whole law. And for this cause it was, that S. *P.* concludes herof thus. *By the works of the law shal no flesh be iustified in the sight of God, Ro.* 3. & thus much by proof of scripture touching this point: now let

Lev 16,6
Luk. 1, 8,9
Heb. 7,27
Iob 1,8
Iob 39, 37
Iob 14, 17
Iob 9.3

let us heare the antient Fathers.

6 Saint *Augustine* writing against the *Pelagian* heretickes, saith: (a) *Who will grant yow that any man can doe that thing that no man was ever able to doe?* Againe, he saith; (b) *It is impossible that the law should be fulfilled by flesh.* Saint *Hierome* also against the same heretiques wrote thus: (c) *Yee will say Gods Commandements bee easie; yet you are not able to shew us any man, that ever fulfilled them altogether.* And these Pelagians, Saint *Augustine* called the new heretiques; whereby it seemeth, that they were the first Authors of this heresie. And notwithstanding their great Doctor Saint *Thomas* of *Aquine* proveth it an heresie, by saying; (d) *It is impossible for flesh and blood to fulfill the law:* yet commeth their Master *Harding*, and saith, (e) *Wee beleeve that God commands us nothing unpossible to us: els how could he iustly punish for not doing that*

a *Aug.* in his first booke against the Pelagians.
b Against that 2. Ep.
c *Hier.* to *Crespbentus* against the Pelag.
d *Thom.* of *Aquin.* 3. Galat.
e M. *Hard.* Apolog. ca 19. Divis. 1

Commandement

Commandement, which by no meanes wee are able to fulfill? Wee are sure that God punisheth no man uniustly: for there is none iniquity in God. To which wee answere.

7 God is iust and perfect in nature, and therefore hee gave a iust and perfect Law; and such a one as man might have kept, had he kept himselfe in that perfect estate wherein God created him: but if through his owne default, hee hath lost the freedome, both of power and will, so as that hee cannot now but breake his Law, God is not uniust in punishing him for it. And it is most certaine, that to the intent man might see, what a miserable estate he had brought himselfe into, this iust Law was given. For as Saint *Paul* saith, *Galat.* 3. *It was added because of transgression*: and *Rom.* 3. *By the Law commeth the knowledge of sinne.* And this is it which Saint *Augustine* saith: (f) *The Lord*

Gal. 3. 19
Rom. 3. 20
(f) *Aug.* in his preface to the Galath.

gave

gave a iust Law to vniust men, to make manifest their sinnes, and not to take them away. Again he saith,

g Vpon the 118 Psal.

(g) To this purpose was the law given, that of great it might make little, that it might shew vnto them that they haue no strenght of thy selfe to fulfil the law. And so being needy, vnworthy and poore, might flie to grace, and cry, haue mercy on mee O God, for I am weake. The Pelagians (saith he)

h In his booke of grace and Free-will, chap. 4

(h) thinke themselues cunning men, when they say (as we heard right now Master *Harding* said) God would not command the thing that he knoweth a man is not able to doe. To which Saint *August.* answereth thus, (h) God commandeth vs to do some things that we are not able to do, that we might vnderstand what we ought to craue of him. Also their Saint *Bernard*, speaking of that which God in his law requireth of us to

i Bernard vpon the Canticles the 53. ser.

be performed, saith, (i) In commanding impossible things, God made

made not men tranſgreſſours, but humble, that every mouth might be ſtopped, and all the world in danger unto God, becauſe no fleſh ſhall be iuſtified in his ſight. And thus much for the anſwering that ſort of Papiſts, which hold that men are iuſtified and ſaved by their good workes: Now let us ſee what wee can ſay to the other ſort.

8 Another ſort there are, which hold that wee are iuſtified by faith and workes together. And they ground their opinion upon the words of Saint *Iames chap.* 2. where hee ſaith: *Ye ſee how that of workes a man is iuſtified, and not of faith onely.* And hereupon they conclude, that in the ſight of God, we are iuſtified by faith and workes together: whereas it is evident by the words going before, Saint *Iames* had no ſuch meaning: And therefore their miſ-underſtanding him hath cauſed them to erre. For Iam. c. 2. 24

they not considering that there be two manners of justifications; that is to say, the one before God, the other before men, *Matthew* 23. suppose that Saint *Iames* speaketh there of justification before God, but how can this possibly be, (seeing as wee heard before) he said in the same chap. *He that faileth in one point of the Law, is guilty of all.* And in the chapter following, *In many things wee finne all?* Now seeing he saith, that in many things we finne all, and hee that breaketh one point is guilty of all; it is cleare, he did not meane justification before God, but before men. And this appeareth also most evidently, from the beginning of the 2. chapter to the 17. verse of the same: Where he having to deale with the *Atheists* of his time (such as of whom there are too many every where) in whom albeit there appeare no fruit of a true and iustifying faith,

Mat. 23.

Iames 2. c. 10. & 3. 2.

but

but the contrary; yet let any well disposed man reprove them for the same, streightway they breake forth into these speeches, and say, I hope I have as good a faith as you, and I hope to be saved as well as the best of you all: to such said Saint *Iames*, *Thou hast the faith, and I have workes: shew me thy faith out of thy workes, and I will shew thee my Faith by my workes.* Now in that hee saith, shew me, and I will shew thee, it is without all contradiction, he speaketh of the outward iustification before men, and not that by workes, neither by Faith and Works together, we are iustified before God. Iames c. 2. 18.

9. Againe, whereas against those Athiests, he opposed that outward signe of *Abrahams faith* by offering to sacrifice his sonne *Isaac* at the commandement of God: yet although his faith thereby was manifested to the world, to be a true Faith; he was neither

Iustified before God by that work neither by it and faith together, but even by the faith alone. For as the Apostle Saint *Paul* saith, *Rom 4. If Abraham were iustified by workes, he hath wherein to reioice, but not with God. For what saith the Scripture, Abraham beleeved God, and it was accounted to him for righteousnesse? Now to him that worketh, the wages is not counted by favour, but by debt: but to him that worketh not, but beleeveth in him that iustifieth the ungodly, his faith is accounted for righteous: Even as David declareth the blessednesse of the man unto whom God imputeth righteousnesse without workes, saying: Blessed are they whose iniquities are forgiven, and whose sinnes are covered: Blessed is the man to whom the Lord imputeth no sinne:* So that hereby we see it most manifest, that iustification before God, consisteth in Faith alone without workes: even as he al-

Rom. 4. 2, 3 4. 5. 6. 7.

so

so proveth as apparantly, where he absolutely, and utterly excludeth all kinde of workes; for being wholly, or any part of the cause of iustification, in that hee saith, Rom. 11. *If it be of grace, it is no more of workes: If it bee of workes, it is no more of grace.* That is to say, it is of the one, but not of both. And therefore in the third Chapter of the same booke, he closeth up the doctrine of iustification thus: *we conclude that a man is iustified by faith, without the workes of the Law.* And thus much by proofe of Scripture touching this point also. Now let us heare the iudgement of the Fathers. Rom. 3. 28.

10 Saint *Augustine*, (k) *Abrahams was iustified by Faith without workes.* Saint *Hilary* saith, (l) *It moved the Scribes that sinnes was forgiven by man; for they onely beheld man in Christ Iesu; and that to bee forgiven of him, which the Law could*

k *Aug.* in hi. 83. questions. *Quæst.* 76. *Glossa ordinaria.*

l *Hila.* 9. *can.* Ma. 8.

not relate ſe (*fides enim ſola iuſtificat*) for Faith onely iuſtifieth.

m Hier. 10. 5. Rom. Saint *Hierome* ſaith, (m) *They not knowing that God iuſtifieth* (*ſola fide*) *by Faith onely, ſuppoſed themſelves to be iuſt by the works of the Law, which they never obſerved.* *Theophilact* ſaith, (n) *becauſe no man is iuſtified by the Law, &c. Now hee doth plainely ſhew, that* (*fidem ipſam vel ſolam*) *Faith it ſelfe, yea even alone hath power to iuſtifie.* Saint *Chryſoſtome* ſaith, (o) *Who could hardly beleeve, that enemies, that ſinners, that ſuch as were not iuſtified in the Law, nor by workes, that they by and by, have* (*ex ſola fide*) *by Faith onely obtained the chiefe merit. It ſeemed to the Iewes* (ſaid hee) *an incredible thing, that a man that had ſpent all his former life vainely and diſorderly, having paſſed the ſame in wicked workes, that afterwards he ſhould be ſaid to be ſaved* (*ſola fide*) *by Faith onely.* Again he ſaith thus.

n Theop. 3. cap. Gal.

o Chryſoſt. 4 Hom. upon the 1. Tim. chap. 1.

thus of them, (p) *They ſaid who ſo ſtaieth himſelfe (ſola fide) by Faith onely, is accurſed: Contrariwiſe, Saint* Paul *proveth, who ſo ſtayeth (ſola fide) by Faith only is bleſſed.* Moreover, hee ſaith, (q) *That a man deſtitute of works ſhould be iuſtified by faith, that peradventure may ſeeme to be well: but that a man beautified with vertue and good workes, ſhould nevertheleſſe by them not bee iuſtified (ſed ſola fide) but by faith onely; truely this is wonderfull:* And hereof it is that their Doctor Maſter *Harding, is compelled thus to confeſſe,* (r) *Wee are iuſtified freely without works, that may deſerve the grace that God giveth.* To conclude, Saint *Origen* ſaith, (ſ) *If we require an example who was iuſtified (ſola fide) by faith onely, without workes, I ſuppoſe that the ſame theefe doth ſuffice.* And indeed this is that remedy, whereby God doth ſave his elect, which he calleth at the laſt

(p) In his Ho. upon the 3. ca. to the Gal.

q Vpon the 4 c ro the Rom. the 8. Ser.

r D. Hard. his book detection of ſundry foule errors, lies, &c. in fol. 357.

ſ *Origen* 3 Booke 3. chap. Rom. Rom. 4.

laſt houre, whether on their death bed, or on the gallowes tree: and this it is which Saint *Paul* ſaith, *Rom. 4. By faith God doth iuſtifie the ungodly.* And as he ſheweth, that Faith is the onely meanes, whereby God doth ſave the ungodly, whom he vouchſafeth to call, ſo *Gala. 3.* alluding to theſe words of the Prophet *Habbacuk*, chapter 2. *The iuſt ſhall live by his faith*: he prooveth that the moſt righteous ſhall be ſaved by their faith only, or elſe they ſhall never be ſaved. And thus much for the anſwering the other ſort of Papiſts alſo, which will have men to bee ſaved by Faith and workes together.

Rom. 4.5.

Gal. 3. 11. Hab. 2. 4.

11 But now (Chriſtian Reader) what ſhall wee ſay? ſhal we conclude that wee are iuſtified by ſuch a Faith as the Papiſts charge us with, which is general with all the wicked, which not onely is without the fruits of a true and lively Faith, but hath the

the contrary? God forbid. But wee ſay, that we are iuſtified by Faith: that is, by ſuch a faith, as Saint *Paul* ſaith, *All men haue not.* 2. *Theſſalonians* 3, Yea, by that Faith which hee ſaith worketh by Love: and which Saint *Iames* ſaith, *is full of mercie and good fruits*, Chapter 3. Even by the ſame Faith which is manifeſted unto men, and approved of God, to be a true Faith, which at the day of Iudgement ſhall bee tried by the fruits thereof, and all iudged thereby; at which time, every one that is found to have had it, ſhall as the Apoſtle Saint *Peter* ſaith, 1. *Epiſ.* 1. chap. *Receive the end of his Faith, even the ſalvation of his ſoule*; the reſt that had not this fruitfull faith, ſhall be damned, as appeareth in the five and twentieth Chapter of Saint *Matthew.*

2. Theſ. 3.2
1. Co. 13. 6
Iames 3. 17

12. True it is, that the generall ſort, becauſe they beleeve

Chriſt to be the Saviour of the world, and have their names derived from him, to bee called Chriſtians, think verily they ſhall all be ſaved: yea, though many of them live worſe than the very Infidels. But what reaſon have they, ſo to delude themſelves, ſeeing, that not a few, but many which preach Chriſt, and the Chriſtian Faith, ſhall be damned: becauſe howſoever they preach well, and teach the truth, their lives are not correſpondent? our Saviour Chriſt, ſpeaking of Chriſtians, and the time of triall, who be true Chriſtians indeed, *Mat.* 7. ſaith, *Not every one that ſaith unto mee, Lord, Lord, ſhall enter in to the Kingdome of Heaven, but he that doth my fathers will which is in heaven. Many will ſay unto mee in that day, Lord, Lord, have wee not by thy name prophecied? and by thy name caſt out Divels? and by thy name done many great workes? and then* (ſaith Chriſt) *I will*

Mat. 7. 22. 23.

I will profesſe unto them, I never knew you: Depart from mee, yee that worke iniquitie. And here wee ſee thoſe miracle-mongers (the Papiſts) ſpecially included; who) as we proved in our ſecond Chapter) worke their miracles in the name of Chriſt, to draw men to Antichriſt. And as touching their converſation of life, their Saint *Bridget* bringeth Chriſt thus reproaching them for the vileneſſe thereof, ſaying, t *Their converſation and life ſtinketh like a Whore in my ſight.* So that as ſhe ſaith in another place, v *The ſimple ſort by their bad example, they hurle downe headlongs.*

t *Bridget* in her 6. Booke of Reveles 15 Chap. v in her 1. Booke, ca. 50.

13 But now haply they will obiect and ſay, are we ſingular in this point? have you no ſuch bad Miniſters among your ſelves? I anſwer, I hope none ſo bad as our former Chapters have demonſtrated. God forbid wee ſhould; for mine owne part, I know none ſuche

such? But this I know, that if any amongst us, will perswade himselfe, that because he preacheth Christ truely, and the true Christian faith, that therefore he hath the true and iustifying faith, whereby he shall be saved, whenas he hath not the fruits of the true and iustifying faith, let him say what he will, it is certaine he hath not that faith, and therefore hee cannot bee saved. For as Saint *Iames* saith, chap. 2. *What availeth it my brethren, though a man say hee hath faith, when he hath no workes, can that faith save him?* It is one thing for a man to say he hath faith, and another thing to have it indeed.

Iam. 2. 14.

14 Therefore that no man should delude himselfe, Saint *Paul* thus admonisheth every man, saying, 2. *Cor.* 13. *Prove your selves, whether ye are in the faith; examin your selves*; but how shall a Minister know for certain, whether

2. Cor. 13. 5.

whether hee be in the faith? shall he know it by beeing furnished with sufficient gifts, fit for his calling? No, for as Saint *Paul* declareth, 1. *Cor.* 12. A man may have the gift of knowledge, and not the gift of Faith; but may he know it by well disposing the gift of his knowledge, to the begetting and increasing of faith in others? no. For albeit the Word which hee preacheth may beget faith unto salvation in others, yet as the same Apostle sheweth, 2. *Cor.* 11. he himself may be a cast away. But how then shall hee know it? Truly by none other thing, but by this, even by having the fruits of the true and saving faith, which grow by degrees in him, by the conscionable and diligent practising of that which hee preacheth to others. 1. Cor. 12. 8, 9. 2. Cor. 11.

15 God, at the first ordination of Priesthood, as appeareth Exod. 28.

Exo. 28.30 *Exod.* 28. cauſed *Aaron* to ſet in the breſt-plate of his garment *Vrim* and *Thummim*, which ſignified perfection of knowledge, and holineſſe of life. So that notwithſtanding many doe attaine unto a very great meaſure of perfection of *Vrim*, yet we ſee by Mat. 7. our Saviour Chriſt, *Mat.* 7. that for want of the like meaſure of *Thummim*, they ſhal be damned. Yea, the like meaſure I ſay, becauſe our Saviour himſelfe ſaith, Luk. 12. 48. *Luke* 12. *Vnto whom much is committed, of him much is required.* If then thoſe that have not *Thummim* anſwerable to their *Vrim*, ſhall be damned, they muſt needs be damned which have not *Thummim* in any good meaſure anſwerable, much more they that have the contrary; and truely no marvell. For it is certain, that one ſuch, with his bad life, doth more hurt in the Church of God, then a great many doe good by their good Doctrine: and therefore

fore as our Saviour ſaith, *Luk.* 12. they ſhall receive the greater damnation. And not onely becauſe they know their Maſters will, and doe it not, but alſo becauſe they live wickedly, and yet will preach. For doe they not know, that the Lord himſelfe hath forbidden ſuch to preach, *Pſalme* the 50. where it is ſaid: *But unto the wicked ſaid God, what haſt thou to doe to declare mine Ordinances, that thou ſhouldeſt take my Covenant in thy mouth, ſeeing thou hateſt to bee reformed?* Wherefore, for that they will take upon them to execute the office of Gods Miniſters, and live ſo greatly to the diſhonour of God (as the ſonnes of *Eli* did) the Lord will ſurely ſay unto them, as he ſaid unto *Eli*, 1. *Sam.* 2. *Them that honour mee, I will honour: and they that deſpiſe mee, ſhall bee deſpiſed.*

Luk. 12. 47

Pſal. 50, 16

1. Sam. 2. chap. 30. Rom. 28

16. And now, as we ſee, that none

none that preach the Gospel, can by their diligent preaching only, assure themselves, that they have a true & justifying faith; no more can we that be their hearers, by our onely diligent hearing; but by practising that which we hear the Word of God command, *Luke* 13.26. And therefore it is that Saint *Iames* saith, *Chap.* 1. *Be ye doers of the Word, and not hearers onely, deceiving your owne selves.* By which wee see it evident and plaine, that not preaching, but practising; not hearing, but doing, is that that can assure a man, that he hath that true and iustifying faith. And that not all in like measure: for it wil not be accepted of God, that hee which hath received Gods gifts in a great measure, should doe no more, and be no more bountifull than hee that received them in a smal measure. And therfore it is that Saint *Peter* saith, 1. *Epist.* 4 *Chap. Let every man as he hath received the*

Iames 1.22

1. Epistle of Peter 4.10

gift,

gift, minister the same one to another, as good disposers of the manifold graces of God. If any man speake let him talke as the words of God. If any man minister, let him doe it as of the ability which God ministreth, that God in all things may be glorified through Iesus Christ, to whom be praise and dominion for ever, Amen. But if hee that is worth a thousand pounds, will doe no more than hee that is worth but an hundred pounds, or he that is worth an hundred pounds, no more than hee that is worth but an hundred shillings; these are not good disposers of the manifold graces of God: and therefore when the day of reckoning shall come, how they wil answer it, I leave to God & their owne consciences.

17 And now to returne to our adversaries: thus I say; That forasmuch as this being the generall Doctrine of our CHVRCH, that none

none can be ſaved by ſuch a faith as is without good workes, they doe us manifeſt wrong, in charging us to teach againſt good workes, and that wee are ſaved by an idle Faith that hath no workes: whereas wee ſay, that we are iuſtified and ſaved by the faith which hath good workes, but without the workes; becauſe faith onely doth apprehend the matter of our iuſtification, which is not poſſible for workes to doe. For as Saint *Paul* ſaith of Chriſt, *Acts* 13. *Be it knowne unto you men and brethren, that through this man is preached unto you the forgiveneſſe of ſinnes, and from all things from which ye could not bee iuſtified by the Law of Moſes, by him every one that beleeveth, is iuſtified.* Many when they heare us ſpeake of iuſtification, do not conſider the point: for they ſuppoſe that we ſpeake of the matter, when indeed we ſpeake onely of the meanes. For to ſpeak

properly

properly of the matter, it is neither faith of it selfe, nor faith and workes together, that doth iustifie us before God: but as we see, it is Christ Iesus onely of himselfe, and by himselfe, that doth both iustifie and saue.

But as touching the meanes, wee say it is Faith alone. And hereof it is which S. *Ambrose* speaking both of the matter and the meanes, saith: * *In Christ Iesus is grace given: forasmuch as this with God is decreed, that whoso beleeveth in Christ, is saued (sola fide) by faith only without workes, receiving freely forgiuenesse of sinnes.* And thus wee see the case to stand cleare, that faith without workes, is the only meanes of Iustification and saluation.

* *Ambrose* upon 1. *Cor.* first Chap.

18 Now then (Christian Reader) this doctrine of Iustification by faith in Christ, without workes, being so easie and clearly to be proved the truth; is it not

a Worlds wonder, to see that so many wise & learned men, should impugne it: and that a Cardinall, one of the Popes Pen-men, master *Allen*, should ascribe so much vnto good workes, as to say; x *They cleanse beforehand, stayeth the soule from death, and lifteth it vp vnto eternall life. Regard not the iangler, that will say mens workes doe not purge sin, or driue heaven*: Which doctrine being true, what is it, but that we are iustified and saued by the workes of the Law, whereby not onely all those testimonies of the antient Fathers are proued false, but also al those Scriptures which before wee cited, are confounded; and these that follow, which shew that we are iustified and saued onely by faith in Christ, without workes, are to no purpose.

x In D. Fulkes answer. Page 239.

Ephes. 2.

19 Saint *Paul, Ephesians* 2. saith. *For by grace are ye saued through faith, and that not of your selves, it is the gift of God, not of workes,*

workes, leſt any man ſhould glorie in himſelfe. Alſo *Galathians* the ſecond, hee ſaith; *Wee which are Iewes by Nature, and not ſinners of the Gentiles, knew that a man is not iuſtified by the workes of the Law, but by the faith of Ieſus Chriſt: even we I ſay, have beleeved in Ieſus Chriſt, that we might be iuſtified by the Faith of Ieſus Chriſt, and not by the workes of the Law, becauſe that by the workes of the Law, no fleſh ſhall bee iuſtified.* And in the third chapter hee ſaith, *Before Faith came, wee were kept under the Law, and ſhut up unto the faith, which ſhould afterwards be revealed; wherefore the Lawe was our Schoolmaſter to bring us to Chriſt, that we might be made righteous by Faith. But after that Faith is come, wee are no longer under a Schoole-maiſter; For yee are all the Sonnes of God, by Fayth in Chriſt Ieſus.*

Gal. 2. 15. 16.

Gal. 3. 23. 24. 25. 26.

And

Rom. 4. And therefore as he saith, *Romans 4. If they which are of the Law be heires, faith is made void, and the promise of God is made of none effect.* And yet as hee saith, *Galatians 2. I doe not abrogate the grace of God, for if righteousnesse be by the Law, then Christ died without a cause.* So that by the Doctrine of the Romish church, we see plainely, that faith is made void, the promise of God made of none effect, the death of Christ needlesse, and the whole matter of our iustification and salvation, to consist onely in our owne deservings. And indeed to the very same effect, are these words of their Cardinall *Allen,* (y) *The death of Christ doth not discharge us of satisfaction for our sinnes, nor of any other good worke whereby a man may procure his owne salvation.* Also the Pope saith thus in *Bernardine Rosetus.* * *We can demerite eternall life with workes: therefore wee ought*

y *Allen in Fulke, pag. 154.*

* *Bernard.*

to presume, and hold for a certaintie, that after this life we shall assuredly have eternall life, for the reward of good workes. And in the summarie *de Grat. Sanct. Good workes demerit three things; namely, eternall life, increase of grace, and remission of sinnes.*

20. Truly I cannot but admire, to see that men which would faine be saved, will either be saved by that onely meanes, wherby they shall be damned, or else they will not be saved. For by the workes of the Law, wee see they will procure their owne salvation, purge their soules from sinne, deliver them from death, and lift them up into everlasting life. And therefore, as they depend upon the Law, so they must looke to have the reward of the Law, which is the curse and condemnation of it. For as Saint *Paul* sayth, *Galathians* 3 *As many as are of the workes of the Law, are under the curse: for* Gal. 3. 10.

it

it is written, Cursed is every man that continueth not in all things, which are written in the booke of the Law, to doe them. And chapter the fifth, he saith, *Ye are abolished from Christ: whosoever are iustified by the Law, yee are fallen from Grace.* And *Romanes* the ninth, hee sheweth this to bee the cause of the condemnation of the Iewes. For saith hee; *What shall wee say then, that the Gentiles which followed not righteousnesse, have attained unto righteousnesse, even the righteousnesse which is of Faith: but Israel which followed the Law of righteousnesse, could not attaine to the Law of righteousnesse? Wherefore* (saith hee)? *because they sought it not by Faith, but as it were by the workes of the Law: for they have stumbled at the stumbling stone, as it is written. Behold, I lay in Sion a stumbling stone, and a Rocke to make men fall: and every one that belee-*

Gal. 5. 4.

Rom. 9. 30 31

32.

33.

beleeveth in him, ſhall not be aſha-
med. But therefore the ſame iudg-
ment is fallen upon them, which
Chriſt ſheweth, *Iohn* 9. himſelfe
came to inflict upon thoſe obſti-
nate *Iewes*, and *Scribes, and Pha-*
riſes, who ſought ſalvation by the
workes of the Law, and not by
faith in him. *I am come* (ſaid he)
unto iudgment into this world, that
they which ſee not, might ſee, and
that they which ſee, might be made
blinde. And this blindneſſe wee
ſee to be now in the Papiſts. For
notwithſtanding the Apoſtle Saint
Paul ſaith plainly thus of Chriſt,
2. *Corinth.* 5. *God made him to bee*
ſin for us, that we might bee made
the righteouſneſſe of God in him:
they cannot ſee how this righte-
ouſneſſe ſhould ſerve the turne.
For as their Cardinal *Allen* ſaith,
(y) *The death of Chriſt doth not*
diſcharge us of ſatisfaction for
our ſinnes, nor of any other
good worke whereby a man may
procure his owne ſalvation.

Iohn. 9. 39.

y In the ſaid booke pag. 154.

And further, for those that cannot attaine unto satisfaction, the second part of our first chapter doth shew, that the want that is in them, is made out by the overplus of the righteousnesse of others. For as the said Cardinall saith, (z) *The Church of God hath instructed thee, that al works whereby man may procure helpe to himselfe or others, be the works of the faithfull.* And thus we see, that the same iudgement which Christ laied upon the Iewes, Scribes, and Pharises, he hath laid upon them, that they so little accounting of him, should trust to be made righteous by themselves and others, that so they might be deprived of his righteousnesse.

z In the said booke pag 239.

21 Again, the Apostle Saint *Paul* 1. *Cor.* 1. saith also thus of Christ: *God hath made him unto us, wisedome, and righteousnes, and sanctification, & redemption: that according as it is written: He that*

1. Cor. 1. 30

reioyceth,

reioyceth, let him reioyce in the Lord. But it ſeemed that Cardinall *Allen* liketh not of this kind of reioycing; for as wee heard before, hee cheareth up his chickens, to reioyce in their owne righteouſnes; aſſuring them, that that is it, which before hand (in this life) maketh ſure worke for the purging of ſin, and after this life, for the delivering the ſoule from death, and for lifting it up into everlaſting life: and therefore if their doctrine be true, they have as great cauſe to reioice in their owne ſtrength of ſalvation, as in all whatſoever Chriſt hath done for the ſtrength of mans ſalvation; and in themſelves, as in the Lord. Nevertheleſſe, beſides this which wee have already alledged, our Saviour himſelf hath ſtricken downe their prond peacocks taile, in ſaying, *Luke 17. When ye have done al thoſe things which are commanded you, ſay, we are unprofitable ſervants.* And Luk. 17. 10.

Mat.25.30 *Matthew* 25. *Cast therefore that unprofitable servant into utter darkenesse, there shall bee weeping and gnashing of teeth*: shewing plainely, what is our due by our owne deservings. And thus much by proofe of Scripture concerning this point also. Now let us heare the antient Fathers.

a *Bernard* in his booke of Freewil. 22 Saint *Bernard* saith, a *Who is hee that is ignorant of the righteousnesse of God? He that iustifieth himselfe. Who is hee that iustifieth himselfe? hee that presumeth of merits, any other where than of the grace of God.* Saint *Augustine* saith, (b) *I doe confesse, that I am grieved, that there is no place given to so many, and manifest authorities of Gods word, whereby the grace of God is commended (which is utterly no grace) if it be given for our merits.* Saint Bernard againe saith, (c) *There is no meane for grace to enter, where merits keepeth and occupieth place.* Therefore saith Saint *Augustine*,

b *August.* in his booke of Predestination of Saints the 3. chapter.

c *Bern.* 67. *ser.* upon the Canticles.

(d) *If*

(d) *If thou wilt be a ſtranger from the grace of God, boaſt then of thine owne merits.* Againe, hee ſaith, (e) *Then art nothing of thy ſelfe, call upon God: thy ſinnes are thine owne, merits are of God; puniſhment is due unto thee.* Where-by we ſee all our iuſtifiers condemned. Firſt, of ignorance; ſecondly of preſumption. Thirdly, of blaſphemy, in making grace no grace, by affirming it to be given unto us for our merits: fourthly of moſt palpable perverſeneſſe by thruſting in their corrupt merits, whereby the grace of God is utterly excluded out of the work of iuſtification. Fiftly, by boaſting, and bringing in their merits into the worke of iuſtification, they have thruſt themſelves out of the favour of God. Laſtly, for that they dare ſtand out with God, to claim remiſſion of ſins, & eternal life by their merits, and to ſeeme to themſelves to bee that which they are not (ſuch as unto

(d) Aug. 31. pſalme.

(e) upon the 70. pſalme.

by desert the kingdome of heaven is due) they shall receive their due; which as Saint *Augustine* saith, is punishment, to wit, destruction both of soule and body. and therefore, how true it is, that they will either be saved by that meanes whereby they shall bee condemned, or else they will not bee saved; let the Reader bee judge.

23 Saint *Augustine* reproving such Heretiques as would looke to bee rewarded with everlasting life, for their merites, said thus unto them, (f) *When the reward shall come, he will crowne his owne gifts, not thy merits:* that is, after we have gotten possession of heaven by the onely means of faith; then according to the measure of Grace, which God did give to every man in this life, to worke his will, and to set forth his glory, hee will crowne them with degrees of glory, *Luke* 19.

f *Aug.* 70. psal.

19 And this is it which S. *Paul* ſaith; 2. *Cor.* 5. *We muſt all appeare before the iudgement ſeat of Chriſt, that every man may receive the things that he hath don in his body, according to that hee hath done, whether it be good or evill.* At which time Saint *Auguſtine* ſaith: (g) *God will crowne with favour and mercy that ſhall bee done at the laſt iudgement: whereas when the iuſt King ſhall ſit in his Throne, to render to every man according to his workes, who ſhall boaſt that hee is cleane from ſinne? or who ſhall boaſt that his heart is chaſte? Therefore* (ſaith he) *it was needfull to make mention of the mercy of our Lord.* Indeed hee may well ſay, God will then crowne with favour and mercy, and not according to our deſerts. For whereas that iuſt man *Iob, Chap* 9 ſaith thus of man: *If God ſhould diſpute with him, hee could not anſwer him one thing for a thouſand.* Yet at the day of

g *Aug.* in his Booke of the Spirit and the Letter c. 33

Iudgement, as plainely appeareth in Saint *Matthew* the five and twentieth Chapter, the Lord will repeat the things which the faithfull had well done, not once mentioning any one thing they had ill done, were the actions never so vile. And there also in that Chapter is plainely demonstrated unto us what sort of Christians shall bee saved, and what sort damned. Those that shall bee saved, doe utterly disclaime their owne righteousnesse, and those that shall bee damned, doe iustifie themselves, by challenging unto themselves the performing of all those Christian Duties, which Christ required to bee done to his members. Now therefore Christian Reader, be thou Iudge, of which of these two sorts the Papists are. Also in that Chapter is plainely declared, that men

are

are not ſaved by the bare name of Faith, but by the true faith, that hath the true fruits.

24 They will not in any caſe bee ſived by that way whereby wee ſeeke to bee ſaved, namely, by endeavouring to the uttermoſt of our powers, to obſerve and doe all whatſoever wee are commanded: and then when wee have done our beſt, to confeſſe the truth againſt our ſelves, that wee are unprofitable ſervants, as our Saviour himſelfe commaunded, and to relye wholly upon the Mercie of God in Chriſt: but they will bee ſaved by fulfilling the Commandements, or elſe they will not bee ſaved. Neither will they doe their good VVorkes, to the end whereunto God ordained and appointed them to bee doae, as wee doe. Firſt, to ſhew our love to God,

in walking as it becommeth his children, *Iohn* 14, 15. Secondly, by them to glorifie God, *Mat* 5. 16. *Iohn* 15.8. Thirdly, to make our election certain to our selves 2. *Peter* 1. 10. Fourthly, to win others to Christ by our godly conversation. 1. *Peter* 3. 1. Lastly to assure our selves for certaine, that by having the true fruits of the true faith, we have that faith whereby wee shall bee saved, *Iames* 2.14. But they will doe their good workes, first to purge their owne sinne. Secondly, by the overplus of good workes, to purge the sinnes of others. Thirdly, to stay their soules from death. Fourthly, to purchase heaven: and lastly, to lift up, and place their soules in heaven. They will have all by their owne deservings, or they wil have none: all by merits, or else no bargaine: therefore let us see what wee can say further unto them concerning this point.

25 Our

25 Our Savior Christ, *Mat.* 5. saith; *Blessed are the poore in spirit, for theirs is the kingdome of Heaven.* Now this word Poore, is a Metaphor, taken from a man that is so very poore, as that hee hath not wherewith to sustaine his owne life, but is faine to seeke to others for succour. And such are they which finde themselves so greatly destitute of soules sustenance, as that they are glad to seeke unto others for reliefe, even to God for his mercy, and unto Christ for his Merits.

26 Such a blessed poore man was Saint *Basill*, as may appeare by these his words; (h) *He that trusteth not in his owne good deeds, nor hopeth to bee justified by his workes, hath the onely hope of his salvation in the mercies of God.* Also such a blessed poore man was Saint *Augustine*, as appeareth by these his words: (i) *Lord for thy name sake shalt thou quicken*

h *Basil* upon the 32. Psal.

i *Aug.* upon the 142. Psal.

kenesse in thy righteousnesse: Not in mine; not because I have deserved it, but because thou hast mercy on mee. Also such a blessed poore man was Saint *Hierome*, as appeareth by these his words: (k) *If we beheld our owne merits, wee shall bee driven to desperation.* Yea, and notwithstanding Saint *Bernard* acknowledgeth himselfe also to bee one of these poore Publicans, in that he saith of himselfe: (l) *My merits is the mercy of God:* yet they will rather bee condemned with the proud *Pharises*, then be iustified with the poore *Publicans*. To be briefe, whereas their Master *Harding* saith: (m) *Wee are iustified freely without workes, that may deserve the grace that God giveth:* Here hee hath condemned their doctrine of iustification by workes, to bee most false and erroneous: but in that that he includeth, that works may deserve the grace that God giveth, hee hath

k Hier. 64. of Esay.

l Ber. upon the psal. qui habitat.

m D. Hard. in his book a direction of sundry foule errors, lies &c. in f. 357

hath proved himselfe a notable heretique. For as Saint *Augustine* saith, (n) *Understand that the forenamed Epistle (to Sixtus an Elder of the Church of Rome) is written against the Pelagians, the new heretiques, which affirm the grace of God to be given according to merits: that hee that glorieth should not glory in the Lord, but in himselfe: that is, in man, and not in the Lord.* And therefore in another place he saith (o) *Let no man say, that for the merits of his works: or for the merits of his prayers, or for the merit of his faith the grace of God is given to him: & so that which those hereticks say, be counted true; that is, according to our merits the grace of God is giv̄, than which, nothing can be more false.* But as hee saith in another place, p *They that glory, should not glory in their owne merits (which they perceive to be like to the merits of them that shal be damned) but should glory in the Lord;* whereupon saith Saint *Ambrose,*

n *Aug. in his 46. epist*

o In the same Epist.

p In his book of predestination of Saints, c. 9.

(q) *Like-*

q *Ambroſe* in his firſt booke and 5. chapter of the calling of the Gentiles.

(q) *Like as there is none ſo deteſtable outragious, as can reſtraine the free gift of grace, ſo can there be no worke ſo excellent, that this (which is freely given) ſhould bee due unto them by action of debt: for then the redemption of Chriſt, ſhould indeed be nothing worth, neither ſhould the worthineſſe of mans workes be inferiour to the mercy of God.* Whereupon their writer *Waldenſis* ſaith, (r) *I take him therefore to be the ſounder divine, the faithfuller Catholique, and more agreeable to the holy Scriptures, that utterly denieth all ſuch kind of merits.*

r *Walden* in his booke againſt *Wickleffe.*

And thus much for the concluſion of the 12. Chapters, referring the whole matter to bee iudged by all that ſhall read them. Whether they can poſſibly bee true Catholique Chriſtians, which in ſtead of one God, will have hundreds (as appeareth in our firſt chapter;) and in ſtead of one Saviour, ſo have many thouſands,

as

as appeareth in the ſame Chapter That will have the Pope to be the very vicar of Chriſt, whom in our ſecond Chapter, we proved to be that great *Antichriſt*, ſhewed by S. *Paul*, 2. *Theſ.* 2. to be the arch-enemy of Chriſt and al true Chriſtians. That will have Rome to bee the Mother of all Chriſtian Churches, which in our 3. chapt. we proved to bee that Babylon which the angel in the 17. chapter of the *Revel.* calleth; *The Mother of Whoredomes and abhominations of the earth.* That will have his Church (as it is now Chriſtian) to be the true church of Chriſt: wch in our 4. chapter, we proved to be the ſame idolatrous church, profeſſing Chriſt, mentioned by the angell in the 13. chapter and 17. chapter of the *Revel.* That will have their church to be the moſt antient Apoſtolick and Catholick church, which in our 5. Chapter, we proved had no beeing at all, for the ſpace of 606. yeares next

after

after Chriſt. That will have the ſucceſſion of univerſal Popes, to deſcend from S. *Peter*; which wee proved in our ſixth chapter, to deſcend but from *Boniface* the third biſhop of Rome, of that name, made univerſall Pope, by that Murtherer *Phocas* the Emperor, in the yeare of Chriſt, 607. In which yeare the firſt univerſall Pope being made, the popiſh church muſt needs firſt begin: for as before Chriſt was, there could be no Chriſtian church; ſo, before there was an univerſal Pope, there could be no Popiſh Church, therfore their church having her firſt beginning but 607 yeares after Chriſt, the antiquity thereof is overthrowne, & our church proved to bee more antient by ſixe hundred and ſix yeares. That will have the Popes ſupream title and dignity, approved of, by generall conſent of *Councels* and *Fathers*, which in our ſeventh chapter, wee proved to bee gaine-ſaid, and

with-

ſtood by Councels and Fathers, till the yeare of Chriſt, 607. That will have *Peter* to be made ſupreame Head of all the Apoſtles, by Chriſt himſelfe: the contrary wherof, we proved in our eighth chapter by Chriſts expreſſe commandement; and therefore the Pope cannot claime his Supremacy from *Peter*. That will have the true church knowne by retaining ſeven Sacraments: which in our ninth chapter wee proved, that to Saint *Chryſoſtomes* time, which was about foure hundred yeares after Chriſts incarnation, it was knowne by retaining onely two Sacraments; and afterwards, no Chriſtian church knowne by the iuſt number of ſeven, till Antichriſt was borne in Rome; that will have the Idolatrous Maſſe to bee the Ordinance of Chriſt; which in the ſame chapter wee prooved cannot bee, becauſe it tendeth to the utter overthrow of the

the power of Christs death and passion: as also, because it was not begun to be framed, till about 779 yeares after Christ, and not finished of more than six hundred yeares after. And confessed by their *Iohannes Bosmer*, to bee invented by certaine Bishops of Rome, whose names wee have produced in the same Chapter, as himselfe nominated them. That will have those words in the sixt chapter of S. *Iohns* Gospell touching the eating his flesh & drinking his bloud, to be meant of a corporall kinde of eating; which heresie, wee proved in our tenth Chapter. Christ reprooved the carnall Capernaits for: as also, wil have those words in the six and twentieth Chap. of S. *Matthewes* Gospel, *Take, eat, this is my body*, to be literally understood, that they might worship the bread for Christ, and make an Idoll of it. That will have Saints prayed unto, and worshipped; which, as we proved

proved in our eleventh chapter, is to rob God of two ſpecial parts of his glory. Laſtly, that will have men to make a better ſatisfaction for ſinne, than Chriſt hath made for them, and bee better purged from their ſinne in the fire of purgatory (then Chriſt hath by his bloud) or be holden from life and liberty for ever: which, as wee proved in our twelfth chapter, tendeth to the utter overthrow of al that Chriſt hath done for the ſalvation of mankind. To conclude, wee ſee in this chapter of Concluſion, they will have men to ſeek iuſtification by the works of the Law, that ſo they might be brought under the curſe and condemnation of it, for not fulfilling all that the Law requireth. They will have men to purchaſe heaven by their owne deſerving, thereby to prove his death to be needleſſe, & faith in him of none effect. And notwithſtanding that caſe to ſtand cleare, that theſe be

part

part of thoſe Antichriſtian lies, wherewith S. *Paul* 2. *Theſ.* 2. ſhewed the Antichriſt ſhould deceive thoſe that loved not the truth, *but had pleaſure in unrighteouſneſſe.* They baſh not to ſay,

The Pope cannot be holden with any Religion of a lie.

FINIS.